

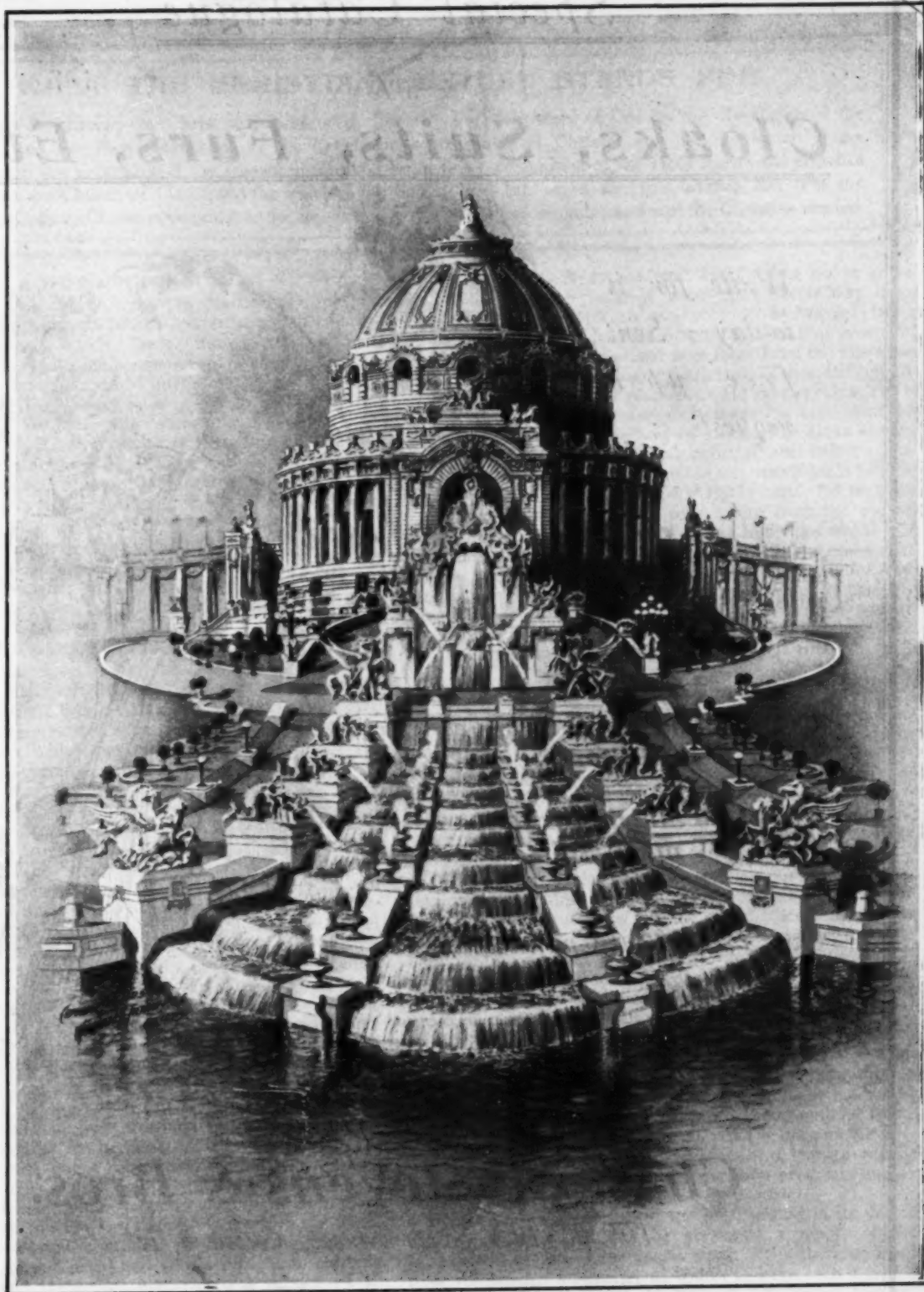
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The Christian Century

Volume XXI

CHICAGO, ILL., OCTOBER 13, 1904

Number 40

WHAT THE CHRISTIAN CENTURY STANDS FOR

In all things for Loyalty to Christ and Liberty in Christ. For the Word of God as the Revelation of the divine Will and the New Testament as the Revelation of the mind of Christ. For the conversion of the world through the preaching of the Gospel of Christ. For a fuller recognition of the Holy Spirit—his presence and power in the Church of Christ and the fruits of the Spirit—love, joy, peace, etc., in Christian life. For the Unity of the body of Christ as essential to the conversion of the world and the culmination of the Christian system.

A WORD IN SEASON.

THERE ever will be most urgent necessity for the word of instruction, the message which creates opinion and which leads the people to think through intelligent conviction to determinate conclusions. The communication of intelligence is fundamental to the gaining of the best there is in life and as a man is never better than he thinks, it is axiomatic "that as a man thinks, so is he." Right thinking is therefore a condition precedent to right acting. How large then is the function and precious the opportunity of the preacher and the ethical instructor in our schools to speak the word that shall be formative and potent to listening ears?

"Say not, 'It matters not what men may think,
But 'tis the deed avails.' As flower to seed,
Is deed to thought; and as the seed foretells
Hemlock or rose, thoughts tell the coming deed."

THE TASK OF THE SCHOLAR.

THE present season of the year which marks the beginning of the academic career of many young people, is appropriate time for the consideration of the place which the educated man ought to hold in society, and the qualities which ought to characterize him. No truly educated person will venture to feel himself removed from those less competently furnished with academic learning. If he is prepared to serve his generation he will inquire first what his obligations ought to be to society in virtue of the privileges which he has enjoyed.

One of the qualities which ought to be conspicuous in the character of the educated man is enthusiasm. There is a sentiment abroad in the community that the scholar is lacking in the qualities of optimism and enthusiasm, and that he is apt to be indifferent to public interest. The picture which often arises in the mind at the mention of the scholar is that of a dried-up and juiceless individual whose days are passed in profitless speculation or uninteresting studies, and who at no angle touches the real life of his generation. That such a picture is in some instances true to life need not be questioned. It is too likely to be true that research somewhat devitalizes a man, and renders him less responsive to the voices of his age which call for his assistance. But it is only an abnormal type of scholarship which issues in this unhappy course. The truly educated man can be neither a pessimist nor a laggard among his fellowmen. He cannot be a recluse, but is obliged to be a leader.

The educated man of our generation needs to exert himself to the utmost to roll away the reproach which the world has, not without reason, laid at his door, charging him with indifference to its real needs and with being concerned only in speculative and theoretical matters. The scholar of all others should be alert and enthusiastic, contributing his strength to help his less fortunate or less informed fellow-

men. The reproach of academic indifference needs to be disproved. If the scholar is wiser than his fellows it is because he has gained an eminence of knowledge from which he can see a wider field of activity than that in which they ply their trades. He must save them from the mistakes of trying over again useless experiments in the attempt to solve social and industrial problems. He cannot refuse their appeal for his sympathy and assistance; his arm alone is strong enough to bend the bow of Ulysses, he alone knows the Ariadne clue to social and political well-being. His ought to be the passion for righteousness which leads him to place his life at the service of his fellowmen. No temptations of academic leisure will seduce him from the course of honorable struggle in behalf of his less resourceful fellowmen. The passion for righteousness will take possession of him just in proportion as his scholarship is genuine and deep. The learning that divorces men from human interests is superficial and valueless. The American scholar needs to be the social servant of his age, no longer the recluse or example of cloistered learning.

THE WORK OF A YEAR.

IT is natural that the period of the Annual Convention should be the proper moment for taking inventory of the work accomplished by the Disciples during the twelve months that close with October first. At that time the records of most of the organizations which present their annual reports at the Convention are completed, and these same boards and committees make their statement of results to the great gathering.

There is one unfortunate feature about our Annual Conventions which time will remedy. There is no part of the Convention time devoted to the Brotherhood simply as such, and not given to some one of the important interests claiming our regard. We meet as the Foreign Society or the American Christian Missionary Society, or the Christian Woman's Board of Missions, but not as the Disciples of Christ in their total capacity and purpose. There are advantages and disadvantages in this arrangement. From the standpoint of the work of the boards it is fitting that each session should have directness of purpose by limitation to a particular cause. But there are some things that ought to be done in an assembly of the brotherhood without reference to any one special department. We believe as the Disciples grow in strength and experience this feature will be added, as at least a part of the Convention program, and as one of the great moments in the year's work.

Before such a gathering of the brotherhood in its united capacity there might well be presented a report of the growth and results of the year's work. It is the custom of most educational and religious bodies to have such a report presented. The National Educational Association has annually a "Survey of the Year's Work," in which the entire

field of educational activity is reviewed. Such a summary of events and review of achievement would be of very great value in the National Conventions of the Disciples of Christ. To be sure, we have such reports from the different organizations, but even when these are combined, as they rarely ever are in the mind of any attendant at the Conventions, there is necessarily a lack of proportion in treatment and failure to bring the entire work of the brotherhood to a just and competent statement. It is impossible for any of the boards to take account of all the elements of progress which ought to be matters of profound encouragement, or to point out the delinquencies which should be the cause of grave apprehension, when such things are actually present in the record of the year. We believe that such a comprehensive statement will be the most important and helpful feature of a Convention program when once it is recognized as an essential utterance of the great annual gathering.

It is not necessary that we should catalogue here facts which demonstrate the growth of our missionary work during the past twelve months. In all departments that growth has been normal and encouraging. Both the Home and the Foreign Societies have increased resources and equipment. The appeal for additional interest and financial support has not been in vain, nor can it ever be among a people like the Disciples, quick to discern the signs of the times and the demands of organized Christian work. What is true of the parent organizations is also true of the boards and committees. The Church Extension Fund has grown as never before. Especially encouraging has been the progress of the Benevolent Association, which has received large gifts during the year. The Board of Evangelization is too young to have made much history as yet, but in its new position as a committee of the General Board it has already rendered helpful service and promises large things for the future. The Educational Board is likewise beginning its work with promise. The first year's results of secretarial oversight are full of suggestion, and though its function is less definite, and much more the subject for counsel and experience to determine than in the case of the other organizations, none the less its need has been felt, and its influence is already being helpfully exerted.

The Convention, held, as it is, at the heart of a great national celebration of a century's growth in the middle west, ought to make an impression upon the city and the nation, as representing one of the most important lines of development within the hundred years since the purchase of the Louisiana Territory. Nowhere in religious history has the progress of the Disciples, in numbers and ability, been equalled. It is for the Convention and the churches to demonstrate that the growth in true culture, in generous giving for Christian enterprises, in the life of the spirit, and in attainment of Christlike character has been not less marked among us.

HYPATIA.

I HAVE recently been rereading, according to my custom, some of the standard novels whose acquaintance has been a pleasure since childhood. One likes to turn to his favorite works of fiction once in two or three years at least. No good novel is ever fully read at the first sitting. In some instances, even after repeated readings, its full value will only begin to appear. One likes to go over his Dickens, Thackeray and Victor Hugo once every two or three years at least. Not for the sake of the stories, for they have become familiar, but for the sake of that personality which speaks through them.

While Charles Kingsley can scarcely be called a writer of the first class, yet some of his works are worthy to find a place in any library. Readers of "Westward Ho" will appreciate the truth of this statement. I have recently taken down "Hypatia" from the shelf and read it over with interest. Of course, something of that glamor which was over it when as a boy I first read it has disappeared. Those discussions over philosophic questions which seemed at that time very convincing are less satisfying and ultimate

to-day. The picture of Raphael Aben-Ezra, the cynical Jew, the finest product of Hypatia's lecture-room, who turned Christian, to find the truth of that which as a philosopher he had despised, and proceeded well nigh to the point of success in converting his brilliant teacher and as well his crafty and implacable Jewish mother, the sorceress Miriam, is scarcely convincing.

But the character of Hypatia is beautifully drawn, and what is the more satisfying, it appears to agree at all essential points with the woman who actually taught philosophy in a little lecture-room near the Museum of Alexandria in the days of Augustine and Cyril. Her popularity, her loftiness of purpose, and her eloquence combined to make her a most notable figure in the closing period of the ancient philosophers. Hers was among the last voices lifted to defend the gods of Greece and Rome in a day when they were hopelessly defeated by the vigor and the truth of the new faith. And her cruel death, as a martyr to the faith she held, when stripped, insulted and brutally murdered by a mob of fanatics in the great church of Alexandria before the high altar itself, and with the consent if not by the order of Cyril, is one of the dark pages in early Christian history.

Perhaps this very beauty of Hypatia's character forms the best contrast to the ungraciousness and bigotry of the dominant Christian leaders of that day. The best proof that our holy faith is from above and not the result of human genius is furnished by its growth and triumph in spite of the legalistic and arrogant phariseism and the cruel vindictiveness of its exponents at many of the crucial points in its history. Left freely to choose between the bigotted arrogance of Cyril and his lieutenants on the one side, and the lofty purpose and enthusiasm of Hypatia on the other, one could scarcely resist embracing heathenism as the better of the two. And yet Christianity won in spite of the disadvantage of such a leadership, though that triumph was attended by delays and defeats without number in the process.

That there were worthy men even at such times it is a satisfaction to the Christian to reflect. The picture of Augustine, who appears now and then in these pages, is characteristic and satisfying. Here he stands before us, "a tall, delicate-featured personage, with a lofty and narrow forehead, scarred like his cheeks with the deep furrows of many a doubt and woe. Resolve, gentle but unbending, was expressed in his thin, close-set lips and his clear, quiet eye; but the calm of his mighty countenance was the calm of a worn-out volcano, over which centuries must pass before the earthquake-rents be filled with kindly soil, and the cinder-slopes grow gay with grass and flowers." Here was a man at least in whom even the heathen could trust, and who did not deny in his actions and temper the faith which he preached.

Christianity's strength in every age consists of its divine nature and unquenchable vitality, but also in that adequacy of interpretation and adjustment of spirit to its high ideals which expresses itself in the lives of its exponents. Whenever its progress drags and delays it is the fault of its defenders and interpreters. Its foes are always of its own household.

The trouble in our age is often the same as in that of Cyril and Peter the Reader, who are the representatives of the hard, bigoted and self-centered leaders of the church; their spirit and method are a constant affront to the intelligent seeker after God. Christianity needs the representation of humble, devoted, unselfish men, who ask not great things for themselves, but for God. **LESLIE LOCKWOOD.**

There is no cross-roads leading to his cross.

* * *

The sweeter the pleasures of the world the deeper the sting.

* * *

There is something wrong with the face of your religion when it looks like heaven was shrouded in gloom.

The Birthplace of Jesus

HERBERT L. WILLETT

QUITE the most interesting structure in Bethlehem is the large Church of St. Mary, which is supposed to stand over the grotto where once there occurred the birth of Jesus. This church is probably the old-

manger was taken to Rome centuries ago, where it may now be seen in the museum of the Church of St. John Lateran. In the midst of so many doubtful sites in Palestine upon which tradition has fixed for important events in the history of

daughter. St. Jerome is one of the most interesting figures in early church history. Abandoning his life as a priest, he came to Bethlehem, to be near the scene of our Lord's birth, and here is said to have organized a kind of monastery, and to have lived in a rock cell, where he translated the Hebrew Scriptures and produced the Latin Bible, called the Vulgate, still used as the received version of the Roman Catholic Church. The magnificent picture of Domenichino in the Vatican at Rome, called "The Last Communion of St. Jerome," recalls the closing scene of his life.

Emerging from the crypt, one may visit the schools supported by the different religious orders, or, ascending the tall tower of the Greek monastery, from which extensive views may be enjoyed, embracing the field of the shepherds, the field of Boaz, the distant walls of Jerusalem, the height of Nebi Samwil beyond, the Frank Mountain to the southeast, the hills of Moab eastward, and the plain of the Mediterranean toward the sunset.

Among the experiences of our day in Bethlehem it fell to us to witness a Greek funeral. The body of a young man was brought out from the church for burial, preceded by a group of women, relatives and friends, and accompanied by the church officers in their robes, and the men of his circle. On arrival at the grave, in the village cemetery just in front of the church, the women dispersed and the men carried on the service to its completion with chants, readings from



Bethlehem.

est in Palestine. It was built as early as 330 A. D. by the Emperor Constantine. Though restored during the reign of Justinian, it may be said to retain for the most part the character and materials of the early church. It was in this building that Baldwin was crowned king on Christmas Day, 1101. It was embellished with beautiful mosaics by the Emperor Manuel in the latter part of the twelfth century. The pine beams of the present church were contributed by Philip of Burgundy, and its lead covering was sent by Edward IV. of England, at the time when important restorations were made in 1482.

The church consists of a large nave flanked by double aisles formed by four splendid rows of pillars of red limestone, nearly twenty feet high. The wall separates the choir from the nave, and this choir, including the transepts and apse, is divided between the rival sects, Greeks, Latins and Armenians. Adjoining the church on the left is the Latin Church of St. Catherine of Alexandria, and outside the two churches are the monastic buildings of the Latins and the Greeks. Underneath the church is the crypt or grotto, which is the place of most interest in Bethlehem. At the foot of two flights of stairs which reach from either transept down into the crypt, there is a cavern hollowed out of the native rock, at the upper end of which, just under the high altar of the church is the spot marked by tradition as the scene of the birth of Jesus. A silver star in the floor marks the spot. Nearby, down three steps, is the Chapel of the Manger, richly decorated and containing a marble manger with a wax figure of the infant Jesus. Tradition affirms that the real

redemption, it is a satisfaction to believe that there are some which are genuine, and among these the grotto of the nativity may probably be placed. There is no reason to doubt the authentic nature



Grotto in Church of the Nativity.

of this spot, for in just such a cave as this, one would naturally locate the stable of the khan at which Joseph and Mary sought shelter in Bethlehem.

Along a narrow passage in the rock, at the rear of the grotto, one makes his way through the Chapel of the Innocents to a chamber supposed to contain the tomb of St. Jerome, near which are the tombs of his pupil, Paula, and her

daughter. St. Jerome is one of the most interesting figures in early church history. Abandoning his life as a priest, he came to Bethlehem, to be near the scene of our Lord's birth, and here is said to have organized a kind of monastery, and to have lived in a rock cell, where he translated the Hebrew Scriptures and produced the Latin Bible, called the Vulgate, still used as the received version of the Roman Catholic Church. The magnificent picture of Domenichino in the Vatican at Rome, called "The Last Communion of St. Jerome," recalls the closing scene of his life.

In a school where we stopped for a moment, and whose volume of noise oc-

(Continued on Page 931.)



Horace Tracy Pitkin

By A. McLEAN

HORACE TRACY PITKIN was born in Philadelphia, October 28, 1869. His father inherited a strong religious nature; he was given to hospitality. His generosity was unbounded. Giving himself in early life to missionary work among the Cherokee Indians, he felt later that he was called to support with his means the work others were doing. He was a good business man and prosperous. His mother was a lineal descendant of Elihu

in the nursery and was continued by tutors. Later he attended the Latin School in Philadelphia, and later still he attended Phillips Academy at Exeter, where he was prepared for Yale. As he manifested a good degree of mechanical ability his father bought him a set of tools and taught him the elements of electricity. At one time his ambition was to take up for his life work the study of electricity and its application to the needs of the times. In the providence of God

he showed himself a boy of highbred, manly instincts, brave and courageous, without thinking of it. He was popular in the best sense of the term. He was fond of music and a good musician. Possessing large means, he squandered nothing on personal vices, for he had none, while snobbishness was foreign to him. He had all the ambitions and love of life and its pleasures that other young men are born with, but he was an earnest Christian and every one knew it. He was sneered at by some for his goodness, but he abode in his principles and won and kept the respect of all right-thinking people. The pastor of the Phillips church said: "Of all the young men who have been under our church care here, I can think of none who has been among us a more beautiful and helpful presence."

Some words spoken by an uncle led him to thinking of the ministry as the highest calling to which he could devote his life. After much thought and prayer that he might be guided to do just exactly what God wanted of him in the matter, he came to the conclusion that he must enter the ministry. He put away at once that which had been the ambition of his life and began to prepare to preach Christ. While engaged in the work of preparation his thoughts were turned to the foreign field. He put himself in God's hands, and held himself in readiness to go anywhere in all the world where God wanted him. Many of his friends were opposed to his giving himself to foreign missions, and pleaded with him to remain at home. But he was true to his convictions, and before he was ready for China every obstacle was taken out of his way. Like Paul, his chief concern was to please God.

In the autumn of 1888 Horace entered Yale. From the very first he engaged actively in Christian work in the university, he taught a class in a mission Sunday school and subsequently became the superintendent. He assisted in a rescue mission. He did with his might what he found to do. One of his associates said: "I have known more gentle, more lovable men, greater scholars, deeper thinkers, but never have I known one with such power of translating faith into action." With him to believe was to do. With all his intensity of interest in Christian work, he was a healthy, whole-souled being. His laugh was spontaneous and irresistible. There was nothing of the recluse, or bigot, or wiseacre about him. On the contrary, he was fond of fun and opposed to affectation. He was liked by both men and women, and respected by both. A classmate said: "Of all the blessings of my college course, I count my intimacy with him as by far the greatest."

While he was in Yale he became a missionary Volunteer. The decision was made at Northfield. "Why did I make it? Simply because I could not see why I shouldn't. The question came, not 'Why purpose to go?' but 'Why not purpose to go?' The presumption is in favor



REV. HORACE TRACY PITKIN.

Yale, the man after whom Yale College was named. She was a rare character. The springs of her life were hid with Christ in God. In the smallest details of life her requests were made known to God, and his peace was hers.

Like Moses, Horace was a goodly child. He was gifted with rare graces, and without effort won the love and admiration of all with whom he came into contact. Every summer until he went to China was spent at the old Yale homestead in New Hartford. He lived much out of doors, fishing, rowing, sailing, driving. Thus he became a healthy, active, strong boy. It could be said of him, as was said of Timothy, that from a babe he knew the sacred writings which are able to make one wise unto salvation through faith which is in Christ Jesus.

His education began with a governess

his thoughts and purposes were turned in another direction.

On entering Phillips he united with the church. He told the minister of the church that he wanted to begin his career there as an avowed Christian. He was one of the charter members of the Endeavor Society in the Phillips church and its first president. Under his leadership several societies united to banish the saloons from the place. He had the courage to identify himself with the Christian Fraternity, though it was not popular. He did what he could to make it popular and useful and influential in the school. His was a very wholesome religious life and experience. There was no cant or pretense about it. He was jolly as well as good. "He seems to have felt that his influence for Christ and the church would be greater if he were not ultra sanctimonious." At Exeter

of foreign missions. As I saw nothing that stood in the way of my accepting the challenge, I did accept it, believing that God had used my reasoning powers to that end." He resolved to equip himself spiritually and intellectually, and to go unless the way should be finally blocked. That decision was owned of God. Instead of two Volunteers the band grew till it numbered twenty-four. The band was one of the most vigorous organizations in the university. The members met each week for study and for prayer. That was not all. He sought to extend the missionary spirit among the young people in the churches in the four counties about New Haven. He spoke frequently before churches, Sunday schools and Endeavor societies. He secured between four and five thousand dollars for the mission boards.

In 1892 he entered Union Theological Seminary. He undertook at once to deepen the missionary spirit. As a result of his efforts some very able men became Volunteers, and a missionary revival developed. A sentence of Mackay of Uganda impressed him: "I must be more terribly in earnest where I am, knowing that soon I must go elsewhere." He had money and gave it freely. He recognized the fact that he was a steward of God's manifold graces. He learned that it was more blessed to give than to receive. After two years in the seminary he spent one year as a Traveling Secretary among the colleges of the West. His labors were most acceptable and most fruitful. He felt he was engaged in the grandest work in the world. He received no salary, and bore all his expenses.

As his seminary course drew to a close he applied to the American Board for an appointment. He said: "My study had shown me the true depth and glorious responsibilities of the missionary service, and I know perfectly that God wanted me to work for him in the uttermost parts of the earth. There has been no call from the cloud, but the facts of my life and the results of study inspired by and carried on under God have been a sure and certain call to his work in the waste places." He stated that he was able to go at his own charges, but that he thought it would be well for some church to support him, and promised to give as much as his salary to the Board. His credentials were satisfactory, and he and his wife were appointed missionaries to China.

On the 7th of March, 1897, he and Mrs. Pitkin reached Shanghai. They were assigned to Paotingfu. On arriving at their destination he applied himself to the study of the language. He accompanied the older missionaries on their preaching tours. He taught the boys and girls to sing. His mechanical ingenuity found vent in a hundred ways. He repaired clocks and pianos and took pictures. He used to go from house to house with a fund of good spirits that refreshed one and all.

When he was prepared for full work the Boxer uprising began. In that uprising he and many others perished. He and his associates might have escaped if they had been willing to leave the Chinese Christians alone in their troubles. When the clouds gathered and darkened the sky he said: "It is a grand cause to die for. Jesus shall reign, but

we do hope a long life may be for us in this work." A few days before the end he said: "We are not reading anything but the Bible these days, and are giving ourselves much to prayer." To one of the helpers he said: "You hurry and hide away in the country; we cannot escape—if God will us to go to him it is well." To another still: "It is no use for us to plan, we are in God's hands. He will do what is best." To his faithful assistant he said: "Laoman, tell the mother of little Horace to tell Horace that his father's last wish was that when he is twenty-five years of age, he shall come to China as a missionary." Soon after he was beheaded. He did what he could to protect the young woman left in his care. He died as any hero might be proud to die.

Chauncey Goodrich of China said: "If I were asked to give my estimate of Mr. Pitkin I should say that he was a block of granite covered with flowers. He impressed me as having a bedrock of firmness and strength, united with remarkable gentleness, sweetness and sensitiveness. . . . My blessed brother, as I sit half dumb I wonder if some other sons of wealth may catch your spirit of sacrifice, and with hearts that leap with joy at the privilege, make a like consecration of time, and strength, and money, and all, to the highest, the most difficult, and the most blessed work on the planet." Robert E. Speer said: "The supreme glory of Horace Pitkin's life was the exaltation of principle and duty into the supreme place. Not pleasure nor ease, nor popularity, nor gain, but righteousness and service, were the dominant in-

terests of his heart and will, and these he followed though they led him under the shadow of the Cross.

The classes in Yale of which he was a member have united in placing in Yale's new Memorial Hall a beautiful bronze medallion, set in marble, in memory of their beloved classmate. At the commencement exercises the tablet was presented by one of his classmates on behalf of all, and accepted by President Hadley in behalf of the university. It was a memorable occasion, worthy of the noble Christian martyr whose brave service was recalled, and worthy of the great university that so honors the memory of one of its manliest graduates, whose short life illustrated what is best in the training given in that institution. The inscription on the slab is as follows:

In Memory of
HORACE TRACY PITKIN
Born in 1869 at Philadelphia
Graduated in 1888 at Exeter Academy;
at Yale in 1896
Three Years Missionary in China. Killed
at His Post in Pao-ting-fu by the
Boxers, 1 July, 1900.
"Whosoever shall lose his life for my
sake and the gospel's, the same
shall find it."

God revealed in nature reveals much
of the nature of God.

It is said that the new story by the author of "Mrs. Wiggs of the Cabbage Patch," which is to begin in the December Century, is the story of a little Scotch boy who ships from Glasgow as a stowaway and brings up in Kentucky.

Things That Speak of God

WE MAY read God's thoughts in the sunset skies,
Traced out in crimson hue,
In the silent gleam of the far-off stars
And the heavens' eternal blue;

We may read them in the spring's fresh shower,
And its fragrant blossoming;
In the shades that tint the daintiest flower
And the butterfly's fragile wing;

In the grain that waves in the summer air,
Or the tiny bursting weed;
We may read God's love-thoughts anywhere,
If we've only a mind to read.

We may hear God's voice through the silence drift,
And the calm of the twilight dim,
As Elijah did, if we but lift
Up heeding hearts to Him.

We may hear His voice in the great sea's roar
And the mighty wind-storm's rush;
In the flash and the crash from His vapory store,
As well as in the lonely hush.

We may hear His voice in the sigh that floats
On the air of the autumn day;
In the falling leaves and the parting notes
Of the birds as they hurry away.

We may hear God speak to us anywhere,
If we list, around, above;
We may read His thoughts in earth, in air,
And all of them are Love.

—A. R. S.



Professional Religious Education*



IT IS but recently that the scope of the title given to this special section of the congress has been widened far beyond the limits formerly assigned it. Professional Religious Education has usually been understood to describe the preparation of men, rarely of women, for the definite and restricted tasks of the Christian ministry. No other religious career demanded or received the elaborate preparatory discipline to which such a name could be justly applied. The function of the minister was regarded as supreme and almost as solitary in the field of specialized Christian service. All other forms of activity in the church were viewed as subsidiary and conditional, to be undertaken rather as hopeful experiments than as vocations, and to be terminated when the impulse subsided or circumstances appeared to suggest a change.

While this condition persists at the present time to far too great a degree, it is yet a notable fact of our day that the term Professional Religious Education must include the technical preparation of those who propose for themselves careers collateral with, but yet clearly distinguished from, the Christian ministry.

The adequate training of missionaries for the important services they undertake demands, in addition to those disciplines included in the usual curriculum of the student of theology, certain groups of studies which give the courses designed to meet the demands of this class a highly specialized character. Here must be prescribed studies in the history, language and literature of the field to which the missionary is sent, and a knowledge of comparative religion, and the native religion of the land. To these there must often be added, and perhaps there should always be added, some competent knowledge of medicine and surgery.

The special tasks undertaken by the administrative officers of Christian organizations, such as the Young Men's Christian Association and similar institutions, have made necessary a form of training suitable to such activities. The institutions devoted to this training have for the most part been special and restricted in their scope, but it seems not only possible but highly desirable that this type of preparation should be provided by the same educational agencies that fit men for the ministry and the mission field, and should be based upon the same broad training in the essentials of a professional religious career.

A third vocation which finds a place in the list is that of the Christian worker, demand for whom has so recently risen, and the departments of whose activity are so rapidly assuming outline and dimension as the organizing forces

within the church direct. Here are found the pastoral helper, the social settlement specialist, the director of redemptive agencies for the dependent, defective and delinquent classes, and other promoters of welfare whose services are becoming as essential to the administration and progress of the kingdom of God as the minister and the missionary. Ministers and missionaries they are, and of the most effective sort. But little thought has been taken thus far regarding an adequate preparation for this work, and some of the apparatus for the training of

the derivatives of the verb "to teach," which shows that the necessity gave rise to an order of men whose business it was to instruct the members of the church, especially the young members, in the facts of Christ's ministry and the duties of the religious life. In the early New England churches the same custom was observed. The revival of the practice would help to solve an important problem in the work of the church to-day. Few pastors are able to add successfully this function to the manifold duties of their office. One of the needs of the hour is the teacher in the church, a man trained for his task, and as responsible for the educational work of the church as is the pastor for the departments that fall to his care. Such a man, in addition to the general religious disciplines essential to the training of all professional Christian workers, would require a competent understanding of pedagogical theory and practice as indispensable in his department.

Nor does this exhaust the list of specialists upon whom the church depends for the efficient administration of her affairs, and whose preparation for service she must come to supervise with augmenting care and scrutiny. Here likewise must be included the directors of Bible schools, who should be as carefully trained for their work as is the pastor; the teachers in seminaries and divinity schools, who need to add to the fervor and passion of the ministry the scientific precision of the laboratory, an altitude of mind for which years of pastoral service, too frequently the only preparation experienced, rarely fit a man. And not least, one even ventures to hope, that as the universities are now providing courses in journalism, there may come a time when the greater religious training school of the future, call it what we may, shall prepare men also for that most responsible, and often most misused of all professions, religious journalism.

Into the field, thus widened beyond its former restrictions to the work of the minister, numbers of young men and women are now entering. That fewer than formerly are offering themselves for service as ministers in proportion to the need of the times and the former supply is due no doubt to a variety of causes, among which may be named: The number of forms outside of the pastoral office, in which the desire to perform definite Christian work may take expression, such as those already named; the sudden discovery and amazing attractiveness of many professional careers unknown to an earlier generation; the sentiment, widely prevalent among young men, who would naturally incline to the work of preaching, that the church is hostile to freedom of thought and speech, and is more concerned to defend her ancient dogmatic holdings than to discover the truth as it must be interpreted to-day, a sentiment that much of the controversial activity and not a little of the journalistic narrowness of the time would tend rather to confirm than



THE wounded lie 'neath darken sky,
Amid the heaps of slain;
A path is traced o'er barren waste

By blood upon the plain.
The weapons clang, the war dog's fang
Is gleaming red to-day;
Men shout and call, "they fall, they fall,"

Exultantly they say.
Death's awful gloom shrouds many a home,
And many a drooping head;
Want's cold, grim hand has clutched the land,
Prosperity is dead.
Victorious hosts march on with boasts,
"Hurrah! They turn to flee,"
"Tis done, 'tis done, the cause is won!"
And is this victory?

Silent and still on Calv'ry's Hill
A cross points to the sky;
A lone man hears the scoffs and jeers
Of many a passer by.
A silent man who, under ban
Of priest and seer and kin,
Lived on and blessed the poor, th' oppressed,
And sinless, conquered sin.
He lived in trust that through earth's dust,
God's peace breathes from the sky;
That Heaven's own light, forever bright,
Shines through one sacrifice.
With larger life he conquered strife,
And now on Calv'ry's tree,
For all our sakes death's cup he takes—
Ah, this is victory.

these workers has been of the crudest. But the service must be rendered and the training must be provided, and it falls easily within the lines of Professional Religious Education.

Again, the Christian teacher, the teacher of religious studies within the congregation, is a functionary upon whose appearance and service the higher religious culture of the churches waits. In apostolic days the task of the teacher was ranked with that of the preacher. The New Testament is sprinkled with

*Substance of an address presented at the Congress of Arts and Science of the Louisiana Purchase Exposition, St. Louis, Sept. 22, by Herbert L. Willett.

remove; and once more, the frequent failure of the ministry to impress young men, sensitive to the call of the age, as being the vocation in which manliness, courage, unselfishness, steadfast devotion to conviction, and moral leadership are most likely to find full opportunity for expression and a fitting response. It is not the purpose of this paper either to justify or excuse these opinions; merely to note them.

It is partly because of this fact that theological institutions not infrequently take the attitude of compromise with ministerial students. Perhaps the term is too harsh, and fails to do justice to the facts. It is at least charged, and not without some appearance of justification, that divinity students are given marked financial advantages over others in the same institution. They are furnished free tuition while others are required to pay for instruction; their rooms are given them at a low rate, if not absolutely without expense; which is not true in the cases of other students; scholarships are provided covering all their expenses of residence and sometimes even leaving a balance of profit to the student, amounting to a bribe. Prospective divinity students not infrequently carry on correspondence with three or four institutions, not for the purpose of determining where the most satisfactory work may be done, but where the least expense is involved, or, more bluntly, where most money can be made.

If this method of treating the divinity student as compared with others is merely the survival of the custom which made the minister the beneficiary of all the members of the community it should be abandoned, for the minister has passed out of the category of a dependent, and loses some portion of his influence whenever he accepts special favors from any class whether the merchants, the professional men or the railroads. If on the other hand, the institution offers the divinity student money inducements to secure his attendance, it cheapens his standing among the students of the other departments, cheapens the grade of man it can get, and in the end cheapens the man himself. Much is being said in our day regarding the taint of professionalism attaching to a man who enters a collegiate or university athletic team through financial provisions for his student career. Is there not danger that similar professionalism shall characterize the standing of the student who enters the seminary to prepare for any form of Christian work under the impulse arising from special concessions?

The other danger, that of modifying the courses to suit the needs of imperfectly trained men, or of permitting an undue amount of election in the choice of a course, is too obvious to require mention.

Turning to the positive side of the question and assuming that all these types of professional religion actively require a broad and competent foundation in a general education, it is possible to select from many suggestions that might be made only some three or four, and these for the briefest statement.

1. Additional emphasis might well be laid upon the discipline of physiological psychology in the preparation of the divinity student for his work. Some adequate knowledge of psychology is of

course taken for granted in all such cases. But this rarely includes any real laboratory experience, such as would give the student an acquaintance with and a due regard for the physical sciences. The ability to apply the scientific method in all departments of study would not be the only advantage. A truer recognition of the scientific nature of the religious disciplines on the part of the teachers and students of the physical sciences would result from this comradeship of the classroom and the laboratory.

2. The training of men and women for professional religious activity should include such application of pedagogical principles as would prepare the student to teach, whatever his particular work might be. It is difficult to imagine any line of activity to which he might be called in which some pedagogical skill would not enhance his value. It is not sufficient that a student in the religious training school be taught; he should also be taught how to teach.

3. Some plan of cadeting is becoming more than ever essential to the proper training of religious workers, especially ministers. The advantage to be gained from a period of practical instruction and experience under the direction of some wise and interested instructor, himself actively engaged in the work of the ministry, of home missions, or of social service, would prove of incalculable assistance to one who is finishing his career as a student. As a teacher is prepared for service by a supplementary course in teaching, as the young physician precedes his advent into his professional career by a term of service in hospital work; so the Christian worker in whatever field needs the practical grasp

ple with the problems of that field under such direction as shall save him from the mistake and failure so frequently encountered in the beginning of a ministry for which merely theoretical preparation has been made. It is not too much to expect that this feature of apprenticeship will presently find incorporation in the scheme of Professional Religious Education. Indeed attempts in this direction have already been made.

4. Beyond all other qualities which the student needs to have deepened within him is an enthusiasm for his work which shall make him an inspired and inspiring interpreter of the life of God. The term Professional Religious Education will be most misleading if it gives scope and harbor for any thought of mere professionalism. That has been the danger of the faith at every stage of its history. The professional prophet was the false prophet. The professional preacher will be the small mouthpiece of a school, or the pocket edition of some teacher. Not to such men can the church look for leadership. From the institutions of religious education have come the men who have wrought righteousness, stopped the mouths of lions, quenched the violence of fire, out of weakness been made strong, put to flight armies of aliens. To such institutions must the church still look for her preachers, evangelists and leaders. Her demand that they shall be men of culture and skill will be as strong as ever. Her confidence that they shall be men of conviction and unwavering integrity will not be lessened. But most of all she will rejoice that in them the words of psalmist and apostle have fulfillment. "He shall make his ministers a flame of fire."

Primitive Christianity in France

WILLIAM HOLLAND MATLOCK

GRAND old France! Shall she be apt to decay? Can she be revived? Shall atheists, free-thinking, on the one hand, with its political intolerance of everything Catholic, and its program of immorality, and middle-class, upper-class servility to Romanism, which both classes despise equally with radical anti-clericals, on the other hand, destroy a people that has made so great contributions to human civilization?

The Contemporary Review for July brings a partially encouraging note from Paul Passy, editor of the *Cloche d'Alarme*, "the organ of democratic and anti-clerical primitive Christianity." The article reviews intelligently, hopefully, the present situation in the French Republic. The tendency of the governing classes to seek in Catholicism a bulwark against the growing socialism is pointed out and the widespread free-thought movement is shown to be intolerant, irreligious and immoral; power in republican circles is admitted to be great and dangerous. It has a check in the brave battle carried on by more liberal republicans, who seek such legislation as will give France her freedom from clerical interference, granting freedom to the churches as well. This influence is

opposed to turning the state machinery into an engine of persecution.

Mr. Passy thinks official Protestantism (its pastors are paid by the state and the masses regard them as a "clergy") is not a force to be counted on to save France, although it has evangelistic movements under way; he regards its "doctrinal vagueness, clerical and bureaucratic tendencies" as a prime disadvantage in the present crisis. He does not think the French people have rejected religion, and says "the people are ready to follow, though perhaps blindly, anyone who will bring to them a doctrine capable of satisfying both their desire for earthly justice and their thirst for the Infinite." And anyone acquainted with the history of the French people, or who has lived among them, can readily understand that a religion that has no definite plank on "earthly justice" will get no hearing in France from nine-tenths of the population.

The movement which Mr. Passy represents takes the ground that the reformation of the sixteenth century was incomplete. The "primitive Christians" in France believe in (1) A lay ministry; (2) Personal testimony of each believer (an item the "Social Christians" of France lay great stress on); (3) The un-

ion of Christians of all denominations; (4) The rejection of all tradition, and they possess "an ardent desire to go out to the people."

Mr. Passy states that the movement comprises the activities of several evangelists of rare power, such as Houter, Sainton and Delattre, who have gone through various districts preaching primitive Christianity, and who have everywhere left profound traces of their passage. To this movement was due the formation quite recently of the Society of Evangelist Volunteers. It is organized on the threefold principle of the personal and unrewarded activity of all its members, of the brotherly co-operation of Christians of every denomination, and of work being undertaken exclusively in districts not yet evangelized. Its members go in bands to the villages and farms with the colporteur's bag over their shoulder, selling Testaments, distributing tracts, and engaging in conversations and meetings by the roadside and in the courtyards of houses, or even, at election times, posting up statements on the walls."

...

The closing paragraph of the article quoted is mingled with faith and doubt. Here it is: "The reader who has followed me thus far will doubtless have no difficulty in guessing to what conclusion I am going to bring my article. Like the two groups of Christians (he refers to "Social Christians" and "Primitive Christians") of whom I have just spoken. I also am convinced that it is in a pure and simple return to primitive Christianity that the solution of the present crisis is to be found; that primitive Christianity alone, accepted with all its moral, ecclesiastical and social consequences, possesses sufficient force to take hold of our nation and regenerate it. But are there to be found in France Christians, free from all middle-class prejudices and from all ecclesiastical traditions, in sufficient numbers and with sufficient energy of conviction to induce a movement toward primitive Christianity which shall have effect on the masses of the people? This is a question which I cannot undertake to answer."

Throughout the article not a word to indicate that Mr. Passy has ever heard of the successful movement in the United States to restore primitive Christianity, nor that he has any knowledge of like churches in England. He thinks such a movement would save France. He has a conviction, but over against the millions of atheistic free-thinkers, Roman Catholic adherents, sincere and insincere, and the millions who are consciously indifferent to all forms of positive religion, he sees a handful of volunteers working in the by-ways and hedges of his native land. Can they save France? That is his query. Would he cease to doubt, would his faith grow stronger, could he know that a handful of men and women had grown to more than a million in numbers in America, grown strong and influential against every difficulty, grown by the advocacy, persistent and energetic, of the primitive Christianity he believes might save France? Is it the duty of the successful, conquering Christian churches of America to send some one to France to tell these struggling bands that the plea they stand for has succeeded elsewhere, why not in France? Has

the hour struck for a French mission? Is it right to hear a cry and not answer it? Have we a message for France in her struggle for religious freedom?

Might it not be well to send some one to France to make a careful investigation for primitive Christianity? It stands to reason that it could not be accomplished satisfactorily in less than one year, and then only by an American who had previously acquired the language, and who by his residence in France had come to understand the people, so that the whole year could be devoted industriously to finding out things first hand, directly from the people, by accompanying the evangelists in their daily work and travel from place to place. Whoever went should be able to communicate to the people in conversation, and in the public meetings of the volunteer bands, the facts of success in America. He should be able to do the work

of a prepared missionary, not so much to start an American mission in France, but to study, to encourage, to develop in a proper direction a work already under way of French initiative. The fact that he represented a powerful and successful movement in America would at once make his advice valuable and acceptable to the French volunteers. Shall we send an "advisory missionary" to France with instructions to report in a carefully edited volume on the prospects of primitive Christianity among the French people? Or is there some one in England, who has enjoyed residence in France, and is a master of the language, who might be induced to spend a year living with the volunteer evangelists across the channel? Certainly, there ought to be some way to co-operate with and encourage the French primitive Christians. They probably do not have an Alexander Campbell to lead them.

Worship and Happiness

N. J. AYLESWORTH

WE SHALL consider in this article fostered alike by the worship of one of the primary forms of happiness, the elemental gladness of the Old and New Testament.

In order to determine the relation of worship to happiness it will be necessary to get clear ideas of what worship is. Mere vocalization is never worship. The hymn of praise sung with the mind fixed on the beauty of the music is not worship. The prayer with attention bestowed mainly on the framing of sentences, the manner of delivery, or the impression to be made on those who may listen, is not prayer. The heart must be in all worship. All worship is feeling going forth to God, whether vocalized or not. Even in the lesser sense of the word, including petitionary prayer, there must be desire (feeling), or there can be no real petition. In its stricter sense—thanksgiving, praise, adoration—worship is necessarily feeling; and it is important to observe that it is in all these glad feeling. There can be no real thanksgiving without first being glad about something; gladness is the source of all thanksgiving. Blessings must be recognized before we can be thankful for them; and if we ever thank God for reverses, misfortunes or trials, it is only as we see in them blessings in disguise. In our annual Thanksgiving day services we dwell on the things that have ministered to our happiness during the year—on the reasons for gladness—as the means for stimulating our thankfulness. Everywhere in the Psalms we see the method by which the spirit mounts to the altitude of praise. "Bless the Lord, O my soul, and forget not all his benefits." It is the recalling of these benefits that makes the heart glad, until it breaks forth into praise. It is the same in modern hymnology. "Praise God, from whom all blessings flow." The reason of the praise is in the blessings that make us glad. Worship is gladness springing to heaven as praise. Worship is a recitation in gladness. True, it is more, but it is this. The lesson of gladness must be learned before it can be recited;

hence worship is a schooling in happiness.

It follows from this that no pessimist can worship. He who believes human life to be an evil, who looks on the dark side of everything and is full of the spirit of complaint—who, taking all in all, does not feel that it is good to live, and cannot be glad—cannot worship. Such persons lack the power to be happy; and if they are ever converted their conversion will be, among other things, a conversion to happiness.

Of those who are capable of worship, it is not true that they are at all times prepared for worship. Grinding toil and absorbing cares often so consume the strength and engross the thought that the man is, for the time, but little more than a business machine; and if these things continue to fill his mind during his periods of rest, he becomes at length de-humanized, losing his power to enjoy and his aptitudes for all but business. This process has been going on during each week of toil, and it is here that the demand to worship comes to the rescue. The day of rest dawns brightly. Heaven smiles in sunshine. Silence and rest invite to reflection. The man is to recite a lesson of gladness in the house of God, soon. What has he to be glad for? The pessimist is not right; it is good to live. Childhood is glad, youth is joyous, all healthy hearts feel that life is good; the world has ever so felt. This man needs but look sanely forth to con his lesson of gladness, vastly enriched by his hopes and possessions as a Christian. Was he gloomy, was he anxious, was his heart empty of joy? He is now coming back to health, life grows sweet again; and when he goes forth to worship, he can fill the words, O, Father, I thank thee. He has had a lesson in happiness that will shed its benison on all the week to follow. So of the quiet of each morning, the sabbath of the day. The worshiper spends a few moments counting up his wealth for gladness, and kneels and, with heart-filled words, says, Father, I thank thee; and sends up his petition for the

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Woman, God's Handmaid

IRENE STANLEY MARTIN

FROM the time when woman first opened her large eyes upon the beauty of a long-ago Eden, when in the perfection of all her physical powers she was simply glad in the joys of an untried nature, on through the glory of mental attainment, she has been coming, by processes slow and oftentimes painful, to this time, when she must know of a very truth that she has reached the place where God has a right to expect that in the union of her powers she should stand complete in Him. All down through these sealed centuries there have been pages bright with the deeds sprung from the Godlike in her life; there has been the willing sacrifice of the individual, purpose and life, that one strong bridge might be built over which countless millions shall yet cross from the slave side of their lives to the freedom that awaits their larger vision. And there have been, too, we shudder to think, pages black with the midnight of jealous anger and unholy love, and written large and red with the mad joy of pulling down what she had not yet learned to construct. What she has suffered through ignorance and sin, what she has caused others to endure, what she has learned and what remains still to be learned—this forms a subject for fruitful study in our quiet hours and for prayer in our moments of deep consecration as the "what we are" kneels before the vision of our perfected womanhood. And on our knees will come the power to rise and be. For individuals here and there this time is approaching; over the crest of some yonder hill will break the meaning of the processes and in that degree with which we accept and are glad, in that degree will His Kingdom come in us, and through us in many another life. And so it is with the feeling of humility, mingled with reverence and awe, that one thinks slowly of the words, "Woman's Work," and it may not be amiss if we each look our little lives squarely in the face and see if we have comprehended what it is to be a woman after holy pattern wrought.

We are in every avenue of life, sometimes taking room and place of our stronger brother because we think our God-made sphere a narrow one, but this is all because we have not looked aright and have not seen the endless vistas bright with unclaimed glories, in the way He made it natural for us to go. What is our work—that which is so distinctly ours? Think with me. Did God mean when he set some mothers in homes where it was daily struggle to supply the "must be" of their lives, that their work was to be summed up in the routine of household duties, the patching of scanty garments, the darning of many small socks and the washing of the one suit when the wee ones were asleep? She does these things 'tis true, but this is not her work in life. What is her work? I think that I should say, to dignify honest toil, to nobly do the difficult, to make a home wherein the Christ of little children shall be welcome guest and so to

live that someone looking on, perhaps the owner of uncounted gold, shall learn to know that happiness is never bought, but comes, a gift as full and free as air, when we but live the natural life He planned. And if the luxury of life be in the home where many another mother rocks her babe in cradle lined with softest silk, and says to this one "come" and to that other "go," and is obeyed—has she no work in life? Ah, yes, and it mayhap be harder than the other lot because less natural. Her work to share and joy in sharing, that the grace of giving may bring the blessedness of which He spoke. Oh, the countless things that many a woman does in many a home, the great or small—the getting of a meal for early worker who outdistances the sun, the God-speed in eyes and oft on lips, that gives the day a warmer glow, be cloud or brightness in command; the soft caress of hand on sunny locks, that throws a halo over all of life's affairs for some small child; and so on through the day, with comfort for the grievance small or great, real or fancied, that you bring to her, this woman that has understood her task, goes gladly and when all the day is done a rest is hers that she has earned by well used muscles and a mind and heart spent in service.

And in the church, is it woman's work to preside at a meeting, to sew on a quilt, to sweep and dust, to write a paper, to play for a service, to sing? She does all these things, 'tis true, but her work, her work is very different. These means she uses to express her life, these are the channels where her activity flows out and becomes part of the ongoing stream that bears us ever toward better things, but her work? Why, her work is to uplift, to remind of hopes long forgotten, to point to the things that will last. And out in the widening circles of acquaintances, on to the distant confines of our little earth, what work have we? It is the same old work, to tell with every fiber of our beings, the simple, easy way to live. "I am the way, the truth, the life"—to tell this old, old story, not with any cant, not with any strange ideas close attached, but tell it as a possible and sensible solution of the mysteries of life and death—undisputed, we shall find it ever, when we live it and hence know. Shall we work in the Y. M. C. A., the W. C. T. U., the missionary societies, Girls' Clubs; shall we entertain at our homes, coming thus closely in touch with the crying needs of the many less fortunate? Send out your note of cheer, reach out your hand of help everywhere you can—time, opportunity and your own strength will dictate the ways and means, but the work is always the same, to reach each life that it is a manifestation of divinity, and to help it to open its heart that the message may be plain.

We are part of a noble band whose accomplished thoughts speak louder praise than any words can do. We know the story of the many lives that ceaselessly have given themselves and bought the

way of Christ in foreign lands. We are not unfamiliar with the story of the consecrated hearts that are beating out the love of God in Southern Schools, in Orphans' Homes, in every good work the world needs, till round the world our woman's arms of service reach and bless. We know the story, but dare I say many of us know the lives of these who picture for all lands the Christ? We know them in so far as we have lived the truth which they have put in glance of eye and touch of hand and spring of willing feet—no further, mind! We attend the monthly meetings of our Auxiliaries, we pay our little part, enjoy the fellowship and wend our homeward way, enthusiastic, but for how long? Can this exhilaration find a daily sequel? The work moves on, 'tis true, our pennies aid the accomplishment of many things and we settle back in bland content, quietly pleased that that duty is discharged. Realizing that this is strangely, sadly true in my own life, I cannot help but feel that woman must be woman first and last, that all that is small and petty must be exchanged for world-wide sympathy and toleration, that a purpose so grand and true must come into her heart that all she has and is—talent, money, time—shall not have to be required by outward inspiration, but shall be given because the Christ of God reigns over it all. I feel she should not shun pain and loss, but take the whole of life, knowing that if that time shall ever come when she shall see that Highest Friend and know Him as He is, it must be because she has lived the life He lived and hence attained to His divine viewpoint.

And when she begins to know Him, someone else will—it is a law of God. But we can never do this until we have learned the cost and the value of true womanhood and have come to bow in reverence before the Master's plan for our lives. Have you put away all self seeking from your heart? Are you always honest with your own soul? Do you search out the kind thing to say and do? Have you ceased to worry and instead do your work till all of you rejoices in healthy tired? Have you learned to rest in God? I cannot say "yes" to these questions, yet we must prepare ourselves to answer them if we are ready to carry on Woman's Work in this Century. Not long ago I heard Brother Chas. Young say that the crying need of American womanhood is "Rest," and the more I think the more I become impressed that this will answer all the vexed questions that may be asked. "Oh, for a closer walk with God"—one that will so show life in its multiplied relations that not anyone shall receive undue prominence, but all be blended into a harmonious whole which shall not alarm or discourage us, but rather entice us, for it is He that worketh in us. Do some thoughts that are not worth the thinking, take space in that mind of yours? In the hurry and bustle of life, lay these at the feet of the Master and He'll give you some worth more than the thinking and doing shall be the result. Are there words you would not say, close to the gates of your own lips?—slip away for a moment alone with the Father and bring back the smile that he gives—your gift now—he sends it through you to the world. Is life not at all what you planned

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Among the New Books

PROFESSOR SAYCE AND THE HIGHER CRITICISM.*

Whenever there is an excuse for the publication of a new book, Professor Sayce usually has one ready for the press. For the most part, these successive volumes of his consist of recapitulations of previously published material with slight additions of some facts which have recently come to light in the field of archaeology. In recent years Professor Sayce has been regarded as a champion of the conservative views in reference to criticism. Whether this attitude of his is quite honest is for those to determine who have read his various contributions on the subject. A new book just issued under the title "Monument Facts and Higher Critical Fancies," treats the same theme. The "Higher Critics," whose work he reviews to their discredit, consist, as he says, of those who belong to the school of infidel critical theorists. Professor Sayce has an unhappy way of making the term go on all fours, however, and seeming to include all those who, like himself, hold firmly to the critical views as they relate to the larger portion of the Old Testament.

There are two points of view from which Professor Sayce's various arguments in behalf of the conservative position may be regarded. One is that he, though a higher critic himself, is making capital and money out of the position of champion of orthodoxy, while all the time he uses the materials of the critical school as the substance of his work. No one can fail to see that most of the critical views are accepted without question by him. These items include the following: The doctrine of evolution, as applied to creation and history, the antiquity of Babylonian and Egyptian civilizations, pushing their beginnings back to a period long anterior to the dates suggested by biblical chronology, the dependence of biblical stories of the creation and the flood upon older Babylonian sources, the coloring of these older stories with Palestinian details in such a manner as makes them untrue to the actual facts, as when he argues that reference to the olive branch in the flood story could not be of Babylonian origin, since the olive is not known in the land where the ark is reported to have rested; the dependence of Hebrew law upon the older code of Hammurabi or Amraphel, the late date of the Book of Daniel and other portions of the Old Testament. Just in what sense the man who accepts these conclusions can pose as a foe of the critical method, it would be difficult to say. His true attitude seems to be that of one who as interested in archaeology is jealous of the results obtained through literary and historical work. On this point nothing need be said. Probably every school is jealously appreciative of its own results.

*"Monument Facts and Higher Critical Fancies. By A. H. Sayce, LL.D., D.D. Revell. Pp. 127. Price, 75c net.

There is another point of view from which Professor Sayce's work may be estimated. Is he really trying to commit the conservatives to the result of biblical criticism under the guise of arguments against these results? It is very interesting to see the widespread use of Professor Sayce's arguments in the conservative press. Probably no so-called critic of the most advanced type could desire a more favorable acceptance of critical views than Professor Sayce is bringing about by his method. Those who follow him will be compelled to acknowledge most of the results of criticism, while in the same breath they inveigh against it as a dreaded foe of the Bible.

The burden of Professor Sayce's arguments against criticism is very simple and has not been a point in critical discussion for many years. No one questions nor has questioned for well nigh a generation that the civilization of Babylon and Egypt dated far back of the times of Moses. Wolf's arguments on this point were never seriously considered by students of the question. When, therefore, Professor Sayce tries to make capital out of the fact that writing was known in the time of Moses and Abraham, he is arguing to a question which no one disputes and which is wholly aside from the real point of critical views. The revamping of this man of straw to knock down successively in the various books which Professor Sayce issues is an amusing and harmless athletic performance. Meantime it is unfortunate that the air should be filled with the dust of such chaff as Professor Sayce seems to imagine to be a genuine contribution to the questions involved. This book, like others from the same source, poses as a defender of a view which Professor Sayce distinctly proves that he does not hold, and at the same time inveighs in sarcastic fashion against opinions which he shows continually that he shares. Is Professor Sayce simply interested in the commercial values of a literature dedicated to the defense of conservatism, or is he trying to convert the conservatives to critical views under the guise of friendship?

Simon Peter, Fisherman, by "Thomas." Eaton & Mains, New York. Pp. 189. Price, \$0.75.

This is a unique work. In many ways it is interesting. Though it may not agree with all interpretations of Scripture found in the work, yet in general it is an up-to-date exposition of the texts. The mingling of the ancient and the modern in Simon Peter may at first be rather confusing, but soon the reader becomes accustomed to it and does not dislike it. It is told in a way that brings to light new ideas of Christ and His teaching that will be helpful. The story is of two friends, both earnest Christians. One of them is wrongfully accused of murder and sentenced to death. The other becomes partially deranged in mind, and, imagining himself to be Simon

Peter, goes into the woods to a lake, thinking it is the Sea of Galilee, and there awaits the coming of the Master. Two preachers, one whom Simon thinks to be the Apostle John, and the other Thomas, take their vacation with him. The larger part of the work is made up of speeches of Peter, as though he had been with the Lord. At the end the man condemned to death, having been freed, returns and Peter's mind is cleared. Some parts are but commonplace, while most of the book is worth one's while to read and meditate upon.

George A. Miller.

"The Lord's Supper," by G. L. Brokaw, editor of the Christian Union, Des Moines, Ia., and published by the Christian Union Publishing Co., is a timely and useful volume. It will do good in promoting order and decorum and in enriching the services of the Lord's house in fittingly observing the "Lord's Supper."

Twelve brief chapters are given to a history of the institution and its observance during the first century and subsequently. Following there are Scripture readings appropriate, with brief talks and prayers by some half hundred representative men, all in most excellent taste, suggestive, helpful, spiritual. A good book for all Christians; a handbook for church officers. Cloth, \$1. Charles Blanchard.

Among the features of the Century Magazine for October are an interesting illustrated sketch of the Castle of Mont St. Michel on the coast of France, an article on "Scientific Agriculture," by Gilbert H. Grosvenor, an informing treatment of the Cossacks by David B. Macgowan, with illustrations; a pleasant ramble through Italian villas, by Edith Wharton; a personal sketch of Admiral Togo, and the continuation of Dr. S. Wier Mitchell's "Life of Washington." Dr. Henry Van Dyke contributes a poem on the "God of the Open Air," handsomely illustrated, and among the stories is a section of Jack London's "The Sea Wolf."

Babes in Toyland, by Glenn MacDonough and Anna Alice Chapin. New York, Fox, Duffield & Company. Pp. 300. Cloth, \$1.50.

The story of Alan and Jane has been popularized by its use upon the stage. The volume we name is a beautifully illustrated edition of the story of the two little folks who wander about and have all manner of interesting and terrifying experiences. Most of the characters in Mother Goose stories appear somewhere or other in this melange of exciting incidents.

Christian Century:—I have always been interested in the relationship between the Baptists and the Disciples and I have read many volumes dealing directly and indirectly on that subject, consequently I read with care and interest every line of "The Early Relation and Separation of Baptists and Disciples" by Erratt Gates. I must thank both you and him for giving such a work to the public. It is the best book on that subject I have ever seen.

Peter Ainslie.

Sermons and Visions of Amos

Adapted from Modern Reader's Bible, by RICHARD G. MOULTON

THIRD SERMON.

Vision of Judgment

Thus the Lord God shewed me: and, behold, he formed LOCUSTS in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. And it came to pass that when they made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: how shall Jacob stand? for he is small. The Lord repented concerning this: It shall not be, saith the Lord.

Thus the Lord God shewed me: and, behold, the Lord God called to contend by FIRE; and it devoured the great deep, and would have eaten up the land. Then said I, O Lord God, cease, I beseech thee: how shall Jacob stand? for he is small. The Lord repented concerning this: This also shall not be, saith the Lord God.

Thus he shewed me: and, behold, the Lord stood beside a wall made by A PLUMBLINE, with a plumbline in his hand. And the Lord saith unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel; I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

(Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's sanctuary, and it is a royal house. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a dresser of sycamore trees: and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shall die in a land that is unclean, and Israel shall surely be led away captive out of his land.)

Thus the Lord God shewed me: and behold A BASKET OF SUMMER FRUIT. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord God: the dead bodies shall be many; in every place shall they cast them forth with silence.

(Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? yea, it shall rise up wholly like the River; and it shall be troubled and sink again, like the River of Egypt.)

And it shall come to pass that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, your burnt offerings and meal offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream. Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Yea, ye shall take up the tabernacle of your king and the shrine of your images, the star of your god, which ye made to yourselves; and I will cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts.

I saw the Lord standing beside the altar: and he said, SMITE THE CHAPITERS, that the thresholds may shake; and break them in pieces on the head of all of them; and I will slay the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape. Though they dig into hell, thence shall mine hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

(For the Lord, the God of hosts, is he that toucheth the land and it melteth, and all that dwell therein shall mourn; and it shall rise up wholly like the River; and shall sink again like the River of Egypt; it is he that buildeth his chambers in the heaven, and hath founded his vault upon the earth; he that calleth for the waters of the sea and poureth them out upon the face of the earth; the Lord is his name.)

Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? BEHOLD, THE EYES OF THE LORD GOD ARE UPON THE SINFUL KINGDOM, AND I WILL DESTROY IT FROM OFF THE FACE OF THE EARTH.

Saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

In that day will I RAISE UP THE TENT OF DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God.

A MANLY MAN.

IN this age, when the sway of Christian principles seems almost omnipotent and, therefore, sometimes, irresistible, the peril that is thus created is the relaxing of eternal vigilance, which is forever a large element of moral consistency and safety. If there is one conspicuous attribute which exceeds every other, it is the conscious and confessed ability of the professing church of God to maintain every interest of righteousness and sobriety and purity in American society. The church feels that this moral strength is in her hands and she seems satisfied to go no farther—only by fits and starts—only after long intervals. The present time demands in the name of God and human lives and souls that the church shall be maintaining and increasing her power, and this can only be done by keeping it in exercise—strenuous exercise—so long as the people are menaced by the open saloon and by every person or party or institution of evil among us.

We most cordially honor such a man as Attorney Folk of St. Louis, who has so long and consistently and persistently prosecuted certain criminal members of the Missouri House of Delegates. "John H. Schnettler, one of them, was sentenced September 30 to two years in the penitentiary. He is the sixth member sent to the pen."

The self-sacrifice which pampers the selfishness of others is sinful—is as bad as worshiping idols.



AT THE CHURCH.



BIBLE STUDY UNION NOTES

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LESSON FOR OCTOBER 16. ISAIAH THE STATESMAN-PROPHET. HIS WARNING AGAINST SOCIAL CORRUPTION AND FOREIGN ALLIANCES. SCRIPTURE SECTION, IS. CHS. 5:1-9:7.

Expository Notes.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introductory.

There is no more remarkable era in the history of the ancient people than the prophetic, and there are no more remarkable men than these prophets. Among them in many respects Isaiah is supreme. These men were the messengers of God, first and last and always. They did not, however, deal with the theories of spiritual matters, but with the application of fundamental truths to the conditions of life which they found around them. They were more occupied with national matters than with individual. Having the largest outlook upon the purpose of God in the creation of the nation, the burden of their messages consisted in calling men back to right relationship with God, in order that the nation might realize itself and fulfill its destiny.

In the present lesson we have revealed the supreme vision which created Isaiah's outlook and inspired his work, the consequent conviction which came to him of the true condition of the people and the ultimate victory of God, and the instances of the statesmanship resulting from such convictions, resulting from such a vision.

A Great Vision.

Uzziah was probably the only king Isaiah had known, and at his death the throne on earth became empty. It was in the presence of that empty throne that he became conscious, as never before, of a throne that was never empty. The king was dead, but the King reigned. In the hour when his eyes had no king to look upon, he beheld the King. The result produced within his own soul the vision of sin, with the answering cleansing of the coal of fire, and prepared him for the consecration to the purpose of God. To believing hearts the lesson is perfectly evident, and yet how slow the world is to learn it. The first condition of true statesmanship is a vision of the throne that is never vacant, and of the One who sits thereupon. In all history as men have had that vision their statesmanship has made for the uplifting of the people. Where it has been lost, policy has tended to degradation.

The Consequent Conviction.

The vision of God created not only a vision of Himself, but a vision of the true condition of the people. In the song of the vineyard we have a poetic and forceful description of the failure of the nation. God in perfect justice looks for justice, but finds oppression; looks for righteousness, but hears the cry which tells of wrong. The message of a man thus seeing clearly is not only general, but becomes sharply scientific, and deals with the sins of men and of women, thus revealing the actual sins of a God-neglecting society. And yet again, such a vision of God creates a sense of His ultimate triumph, and the prophet is able to speak to his age of the coming Immanuel, upon whose shoulder the government is to rest. It is ever thus. To see God is therefore to see sin clearly, and to dare to name it definitely. It is nevertheless to see beyond all the process to the consummation, and to know the true kingdom must be established under the true King, for "the seal of Jehovah of hosts will perform it."

Prophetic messengers are often called pessimistic, because they dare to tell the truth about sin. As a matter of fact, they are the only optimists, for they alone know the certainty of the coming kingdom.

The Consequent Statesmanship.

In the hour of the peril of his people Isaiah was able to raise his protest against panic, and to utter a note of warning against the formation of alliances which, however expedient they might appear, were contrary to the purpose of God and against the highest welfare of the state.

Conclusion.

There is only one principle of true statesmanship. It is not that of human diplomacy, but that of the consciousness of God. When statesmen are actuated by other motives, it is time for the voice of the prophet to be heard reaffirming the truth about God, and resolutely setting all national and personal life in the light of that truth. Such a prophet may not be popular, and he may have to cry out in anguish, "Who hath believed our report, and to whom is the arm of the Lord revealed," but if he keep silent, then there is no hope for the nation. The truest patriotism comes of the recognition of God, and expresses itself in the delivery of His message.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

PERSONAL INFLUENCE.

Topic Oct. 16, John 1:35-50.

WE NEED to learn that discipleship is a personal matter. We need to be pointed to the Lamb of God that taketh away the sin of the world. But discipleship consists in following Christ personally—not the one that points us to him, though that might be John the Baptist, or our own brother, or the biggest preacher in the world. And it's the business of the preacher to point men to Christ. "Behold the Lamb of God!" is the message of the man of God. There is no other message like this—there is no substitute. There is none other name given under heaven and among men whereby we must be saved than the name of Jesus Christ. And it is as the Lamb of God that he saves. It is by the blood of Christ, who through the eternal Spirit offered himself without spot to God, that our consciences are purged from dead works to serve the living God. (Heb. 9:14.) If the offering up of Christ will not move men out of sin, out of self, unto God and the service of righteousness, nothing else will ever do it. What ever theory of the atonement we may have, its saving power is in drawing us Godward. Jesus gives the true meaning and might of the atonement: "And I if I be lifted up will draw all men unto me." The apostle says: "He suffered over the just for the unjust that he might bring us to God, being put to death in the flesh but quickened in the spirit." In this offering up of himself, this suffering of death, even the death of the cross, this drawing of men unto himself and thus to God, lies the atonement. Those who understand enough of the mystery of love to draw nigh unto God through him are wise unto salvation. It is love that makes wise. Who love understand. Who love know. "We know that we have passed from death unto life because we love the brethren."

Having come to Christ, and abiding with him, we are fitted to go out after others. It was thus that Andrew sought Peter. His message to his brother was simple, direct: "We have found the Messiah, which is, being interpreted, the Christ." And so Philip found Nathaniel. But Nathaniel was a doubter, and questioned: "Can any good thing come out of Nazareth?" And Philip said unto him, "Come and see!" Because a man doubts is no proof that he is a bad

man, for when Jesus saw Nathaniel he said, "Behold an Israelite indeed, in whom is no guile!"

What men want is proof—evidence of our genuine conversion, of our sincerity. The mightiest influence in the world is personal influence, if we have really been with Jesus and have learned of him. When the people saw the boldness of Peter and John, and perceived that they were ignorant and unlearned men, they marveled; and they took knowledge of them that they had been with Jesus. Acts 4:13. It was the fact that they had been with the Master that made them bold, gave them influence, and made the people wonder. This is the secret of power.

5c PRAYER MEETING

By SILAS JONES

GOD'S OWNERSHIP OF US.

Topic, Oct. 19-21—Acts 27:22-24; Rom. 14:7-8; 1 Cor. 6:19-20.

IN WHAT spirit shall we acknowledge that God owns us? Shall we say that free men are not owned by any one, not even by God Omnipotent? Or shall we glory in the fact that we belong to God? A fool may think he ought not to admit there is any one in the universe greater than he is; the wise man would be inexpressibly sad if he were forced to believe that men are not under the direction of a wisdom greater than that of man. The wise man rebels against the tyranny of a church but he does not rebel against the law of God. It is his delight to order his life according to the will of God. To ignore the authority of God is to invite, nay, to embrace slavery of the worst type. The free man is glad that God owns him.

God Will Care for His Own.

"It is he that hath made us and we are his," cries the psalmist, and he is assured that the loving kindness of the Maker will never be withdrawn from the people he has made. We all like to see the way upon which we walk. We are to be condemned if we do not know as much of it as we can. We must keep our eyes open. But we must also learn to trust when sight fails. God has his plans for every soul. Will his plans fail if men trust and obey him? We often act as if we believed human beings were only an accident in a universe of blind force. Superstition is responsible for many horrible crimes but it is better to be superstitious than to be without faith in God's care over his people. You may know all the sciences of the schools but what is the profit if you think of yourself as the plaything of fate? We are not men until we believe that God cares for us.

For the Use of God.

If we have a place in God's plans then there is some useful purpose which we are to serve. God has not placed men upon the earth to lead aimless lives. Unto God we are under obligation to live and die. To live unto God is work for the salvation of the world. The believer in Jesus is not at a loss to know his duty. The example of Jesus is before him. To make men like Jesus is to save them. To make society what Jesus taught it should be is to save society. The disciple seeks to save not his reputation and his fortune but his soul and the souls of his fellowmen. He is not withholding this or that from the use of God, he is giving all. He is here or there according to the purpose of God as he has discovered it. His happiness is found in meeting the requirements of his owner.

Fit for the Use of God.

Right minded persons are sad when they see a human being ruined morally. Their sadness comes from the contrast which they

(Continued on page 924.)

**God's Little Things.**

We were not born to high-estate,
We dare not hope to emulate
The mighty and the great;
But we can do some little things,
Just feed a soul that's hungering,
Or bread and water bring.

Such humble service all the while
Will surely earn the Master's smile,
Lighten each weary mile.
A loving word—an outstretched hand,
May cause some brother firm to stand
Or draw wrecked lives to land.

So let us then fresh courage take,
By lowly deeds, sweet Duty make,
Working for Conscience's sake,
For others, fame that glory brings,
The Pride of Place—Dark Envy's sting—
For us, God's little things.
—Louis Blumberg.

THE FIRST PIANO.

It was a harpsichord maker, Cristofori, in the employ of the Duke of Tuscany, who in 1711 made the first successful piano. As curator of Ferdinand de Medici he had a splendid collection of Belgian, French and Italian instruments to look after, and this undoubtedly aided him, though the model was so crude that the inventor could never have dreamed a monument would ever be erected in his memory. There are only two grand pianofortes of Cristofori in existence, says a writer in the House-keeper. One decorated in gold and Chinese figures is in Florence and the other is in the Crosby-Brown collection in the Art Metropolitan Museum. Three documents attest the authenticity of this last instrument, which was purchased from Signor Diego Martelli. From this feeble beginning, a long list of names could be mentioned of men who helped perfect the piano. But factories alone could never have achieved without royalty to encourage and virtuosos to play. Frederick the Great ordered five pianos for his palace where they can be seen at the present day. Marie Antoinette was a patron of the art, and Clementi in England and Mozart in Germany introduced the instrument so it became a part of life. It was in Pleyel's concert room that Chopin played, and our later firms have brought out a long list of artists, Joseffy, Paderewski and others.

What a story in the unfolding of this art! First, Apollo bow in hand; then a monk offering to God his keyboard. The scene shifts and years later Cristofori is explaining to Duke Ferdinand his invention; Bach, the guest of Frederick the Great, is playing on the harpsichord; Mozart is suggesting changes in the instrument. Finally the scene of advanced action is America, the new world.

If the church was what it ought to be for one day, the world would be converted before nightfall.—Charles Kingsley.

ANOTHER CHANCE.

Wm. Buckley.

GREGORY awoke. This was his dingy bed in the boarding house, but the mattress was like a bed of coals; the air that he breathed was flame.

"What's the matter?" he tried to say, but the words were faint and thick. The landlady, paler and more anxious than usual, and the old doctor, who looked after the college men when they were ill, stood beside the bed.

"But I am not ill! I never was ill in my life!" Gregory tried to get out of bed, but he found he could hardly draw his breath. The doctor's red face began to grow dim and far-off.

"I have telegraphed to his mother," said the landlady. "She cannot get here till morning."

"He may not know her," the old man said. "It is a sharp attack. A year ago he could have thrown it off, but now I fear—"

"Yes. He has been drinking hard for months," sighed the landlady.

A year ago he could have thrown it off? Did they think he was going to die? Was that what they meant? He—Gregory King! Why, he was only twenty! He had all of his life to live. His mother always said he had never had a day's sickness in his whole life, and was so proud of it. But then, she was proud of everything about him! He had not thought much about her lately. Poor little woman! How many years she had been denying herself to save money enough for him to come to college!

He became delirious. He thought he was leaving home again on that first day. His mother had taken him into her room and they had knelt by the bed and prayed that he might live a clean, honest life, true to God, and that some day he might do noble work in the world. And then she kissed him and tried to laugh when she said good-bye, and the neighbors were out on the village street and waved their hands.

Then he went down into the life he had known, and that he had rioted in for the past six months. Had he lost his chance in the world for that? Had he lost God?

As the doctor watched his delirious patient, he fancied that there was meaning in his eyes—a dumb agony of prayer. But presently the sufferer fell into a heavy stupor.

Many hours passed before Gregory awoke again. The weight on his lungs was gone. He could breathe, and his brain was clear. A little woman in black was kneeling beside the bed, holding his hand. "Mother?" he said.

"Yes, my son," she said, trying to be calm. "Go to sleep. We hope the danger is past."

But Gregory looked steadily at her and then at the sunbeams breaking through the window. He knew that God had heard him and had given him another chance.

The Rattlesnake's Call.

"What is the rattlesnake's rattle for?" Walter asked of the zoo keeper.

"It is a call," he answered, "with which it calls its mate. A man was telling me the other day that he studied the rattle question last year in the West. He said it is mainly as a call that the rattle is used, though different sounds can be made with it, and these sounds appear to have different meanings."

"Once this man saw several hogs attack a rattlesnake. The reptile began to fight pluckily, and while he fought he rattled loud and long. Three other snakes came with great speed and courage to his aid. A dreadful battle follow-

ed. The snakes, though they fought well, were all killed.

"The rattle is also said to charm or hypnotize the birds, so that the snake can seize them easily, but in this story I have not much faith. It's as a call that the rattle is used mostly—a love call, generally, with which the snake summons its mate.

"The worst place for rattlers, they say, is Ten Mile Point, out in Montana. It is called by the farmers Rattlesnake Point, on account of the large number of rattlers that thrive in that vicinity. A noted snake catcher was engaged to clear the place of reptiles, but without success. Finally a little farmer's wife came to the rescue. She secured a number of common circular mouse traps, which she baited and set around in various places. Then she retired. The next morning every trap was filled. Sixteen rattlers had been attracted by the bait and been choked to death. She expects to rid the point of snakes.

What the Bible is.

The following analysis of the "Book of Books" should receive our personal experimental confirmation:

It is a book of laws, to show the right from the wrong.

It is a book of wisdom, that makes the foolish wise.

It is a book of truth, which detects all human errors.

It is a book of life, and shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a complete code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a book of biography.

It is a book of travels.

It is the best covenant ever made, the best deed ever written.

It is the best will ever executed, the best testament ever signed.

It is the learned man's masterpiece.

It is the young man's best companion.

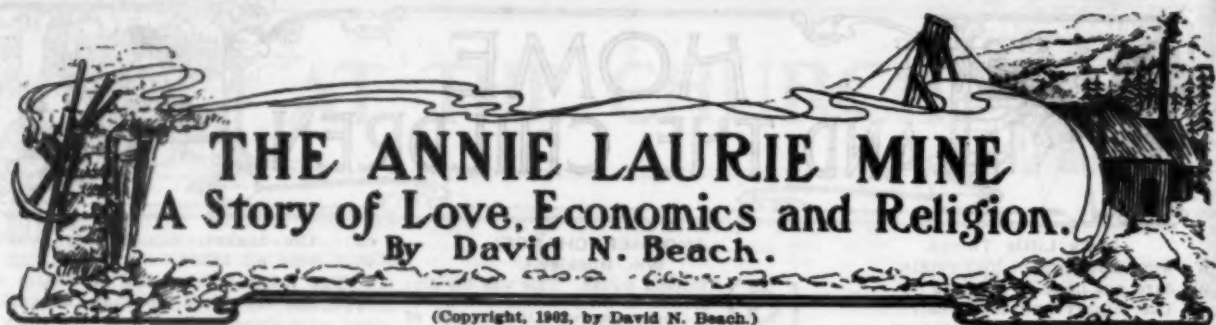
It is the school boy's best instructor.

It is the ignorant man's dictionary and every man's directory.

It promises an eternal reward to the faithful and believing.

But that which crowns all is the Author. He is without partiality and without hypocrisy, with whom there is no variableness, neither shadow of turning.—Religious Intelligencer.

Little Alphonso, Jr., had been carefully tucked into bed, and asked for his last drink of water, and was about to dream material for new questions when his mother heard, as she was carefully and quietly folding the little garments in the dim light, "Mother, how was it I first met you?"



Chapter XVI.—Continued.
Bonaparte Sharp Smashes His Blank Wall.

Peter Wainwright sealed his lips about the March meeting, but for a far different reason. He feared, if he opened them, that Marie would drive him into some deal with Mr. Bonaparte Sharp. He had done violence to his ideals so long that he had no scruples against such a deal from that point of view; but he did not regard Mr. Bonaparte Sharp with affection, and he would not willingly give John Hope pain. After several days and nights of badgering, however, Marie, whose suspicions were aroused by Peter's reticence, succeeded in prying his lips open. "There's money in that, Peter!" she cried, and clapped her hands in glee. It was at such times that Peter, with all his music and his art, questioned whether life were worth living.

Mr. Bonaparte Sharp did not sleep the night of his return from Mrs. Wilson's. He was too jubilantly happy. When the messenger returned to his office the next forenoon with Theodore Wilson's five shares of Annie Laurie stock, he felt like kissing them, such was his sense of triumph. "I have thirty-five now," he said, "and Wainwright has twenty! After the annual meeting, June 4, Hope and his fellow idealists, including that idiot, McLeod, and their impudent attempts to pull down the whole fabric of modern society over our heads, will bite the dust!" Then he sent a long cablegram to Dunbar McLean at Johannesburg. For although Duncan McLeod, in order to conceal his having refused a huge Cripple Creek salary, had merely suggested to John Hope—contrary to the fact—the query, whether Mr. Bonaparte Sharp might not have confused two former Johannesburg names, those of McLeod and McLean, Mr. Bonaparte Sharp knew about both the men, and Dunbar McLean was his choice, now that Duncan McLeod had fallen under his disfavor.

But the shoe, even yet, pinched a little. How could he ask a favor of Peter Wainwright? How, on the other hand, could he, with self-respect, coerce him a second time? This worried Mr. Bonaparte Sharp. After the cablegram had gone, nevertheless, he lost not a moment in beginning his campaign, and carried it strenuously forward for several weeks. This campaign consisted in getting various persuasive persons to approach Peter Wainwright with offers, of different dimensions, and urged on a variety of cogent grounds, to buy his twenty shares of Annie Laurie stock. Peter and Marie Wainwright were not lacking in penetration. The many mysterious offers to purchase, each one at a higher figure than the last, so far from deceiving them, af-

forded them not only amusement, but also no little vindictive delight. "We'll make him bog! Isn't it sport?" said Marie.

In middle April Mr. Bonaparte Sharp cabled Dunbar McLean to start for New York at once; and, because everything in the way of blind negotiations had proved a dismal failure, began operations in the open. He went straight to Peter Wainwright. There was no beating about the bush. He offered him a round half million; for he had reached the point, as Peter and his wife well knew, where he must control the mine at any cost; and, because of the strained past, he had decided to facilitate negotiations by lavish offers of cash.

"Not enough," said Marie, on being privately conferred with. After Mr. Bonaparte Sharp had crowded this offer, in a variety of ways, for a week, he proposed three-quarters of a million. "Take it immediately," said Marie. But Peter, having scruples still on John Hope's account, stood for a million, and thereby walked into a trap. Mr. Bonaparte Sharp was furious. "I offered a half million," he said; "five times the rate I paid for Wilson's. I even added a half to that, for I did not want to be hard on you twice. You took advantage of me, and, as was clear enough, in a vengeful spirit. You undertook to squeeze me. That, sir, is unpardonable. You will now sell at the Wilson rate—that is to say, for a hundred thousand—or I will go into the market and ruin your C— stock, and you will have no one but yourself to blame for having to charge six hundred and fifty thousand dollars to profit and loss."

Peter's face fell. He asked for time. Marie was more than angry. She raged. "I told you to take the seven hundred and fifty thousand," she said; "you refused; Mr. Sharp is justly aggravated; he will now never go beyond the rate he cheated Mrs. Wilson on, which is simple larceny. It is terrible; terrible!" Peter thought this opened a way out. "Really," he said, "I never wanted to sell. Think of John Hope!" "But Mr. Sharp will make you sell," Marie replied. "Why, Peter, how shockingly obtuse you are!" and she went into hysterics.

Mr. Bonaparte Sharp did just as he said he would, and, under the same threat, exacted absolute silence about the transfer until he should himself announce it at the June meeting of the stockholders. Notwithstanding that the Atlantic Monthly for the first time wrote appreciating and accepting one of Marie's poems, which, under ordinary circumstances, would have been joy enough to her for one season; notwithstanding that New York had a great musical spring;

notwithstanding that an art exhibition opened, which had never been equalled in the metropolis; and notwithstanding that Marie and Peter entertained an unusual number of eminent persons, those were dreadful weeks at the Wainwright mansion.

On June 4 the stockholders met. The minutes were read and approved. Suitable resolutions were introduced by Hugh MacDonald concerning the death of Theodore Wilson. Mr. Bonaparte Sharp seconded them, paying the deceased a high tribute, and remarking, incidentally, that he hoped he had been of some little service to Mrs. Wilson in taking her husband's Annie Laurie stock off her hands "at a generous figure," within an hour of his learning of the death. The resolutions were voted.

The annual election of officers was then proceeded with. Mr. Bonaparte Sharp nominated himself for president and general manager, and, for head assayer and assistant general manager, Mr. Dunbar McLean, lately of Johannesburg, whom, Mr. Bonaparte Sharp said, he had carefully looked up, and who was a distinguished metallurgical expert recently arrived in New York. This was considered only a thrust at John Hope and Duncan McLeod, and was not expected to receive more than thirty-five of the one hundred votes of stock. There was, however, a blank look on Peter Wainwright's face, and he voted his twenty shares with Mr. Bonaparte Sharp, which elected that gentleman's ticket.

"For shame, Peter! for shame!" cried Hugh MacDonald, urging reconsideration, and buttonholing Peter with a view to inducing him to change his vote. At this Peter colored scarlet, looked as if he would like to go through the floor, and called on Mr. Bonaparte Sharp to explain.

"I will explain, sir, with the greatest pleasure," said Mr. Bonaparte Sharp. "Gentlemen, you all imposed on me at the March meeting. Not only so, but you made me the butt of some very discourteous laughter. Mr. Wainwright has, in addition, undertaken to impose on me a second time, since the March meeting. Nobody does that sort of thing to Bonaparte Sharp with impunity. I vowed to humiliate you all, but, especially Mr. Wainwright, because it was his second offense. I own fifty-five shares of the Annie Laurie stock. I am president and general manager. My man will replace Mr. Hope's tool, that lunatic, McLeod. The change of management will go into effect June 16, twelve days hence. Because Mr. Wainwright undertook to impose on me the second time, I have com-

(Continued on Page 925.)

"The Window of the Soul"

By P. CHESTER MADISON, M. D.

THE great cathedrals of Europe are poems in stone on the cross of Christ. One of the principal features of these grand and costly structures is the important place given the beautiful stained glass windows. The lofty, lancet-like windows known as the "Five Sisters" in York Minster are forty-six feet high. The famous Rose window of Notre Dame Cathedral in Paris is made up of many thousand pieces of the most costly colored glass. The walls of La Sainte Chapelle in Paris are almost entirely made up of wonderful windows. Centuries of service by skilled artisans and the riches of kings have been lavished on these cathedral windows. However, the great temples of worship built by kings and bishops throughout England and on the Continent, with their beautiful and costly stained glass windows are not comparable to the human body and the wonderful windows of the soul which God has made. The wealth of material and the skill and resourcefulness of the world builder have been utilized in the structure of the eye. Even the eye of the ordinary fly has four thousand facets or window panes. The butterfly which flits from flower to flower has thirty-five thousand six hundred facets. But more wonderful than the windows of the world's great temples of worship, more wonderful than the dragon fly with its twenty-four thousand lenses, or the butterfly with its thirty-five thousand lenses, is the human eye, the most wonderful of all wonders fashioned by the hand of an all-wise Creator.

Let us approach this wonderful window of the human temple from without and penetrate to the very center of the soul's visions. Let us approach with serious hearts and bowed heads, for the body is the temple of the Holy Spirit, and the eye, fashioned by God's own hand, should be more sacred to us than the Rose window of Notre Dame is to the devout Catholic or the "Five Sisters" window is to the ritualistic churchman.

Ruskin, in his *Modern Painters*, urges us to study the cloudy scenes in the sky.

There is no more interesting or instructive study in life or literature than the study of the human eye. The eye reveals character, and as no two eyes are just alike, so no two persons have exactly the same traits of character. The pictures of the world pass through the eye

A Wonderful Mechanism.



P. CHESTER MADISON, M. D.
"America's Master Occulist."
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window to be fastened forever to the walls of the memory. How important that we present only pictures that are good and beautiful and true to our friends and loved ones.

Everywhere in the world we perceive a progressive development. It is the common bond which ties together the long chain of beings from the lowest to the highest. This progress of evolution we can also observe in the parts and organs composing the body of the different creatures. The highest of all earthly beings is undoubtedly man. His most developed part is the head, enclosing the brain, where our spiritual and

physical life really centers, where new thoughts originate and are put into action by means of the nerves and muscles. As Hamilton, the great metaphysician, put it, "The greatest thing in the universe is man, the greatest thing in man is mind." Freely and loftily the head of man rests on his body, dominating it, looking up to the stars and down to the earth. To retain a man's picture and peculiarity, it is quite sufficient if the hand of the artist gives us the head or the face, or even only the eyes and forehead. The eyes, again, certainly are the highest developed of all organs. From them, like a fountain of rays, mind and soul send their light in love and despair; pity and prayer. Pure and impure images of the soul are reflected from the eyes, intelligible and impressive.

Considering the human body, God's masterpiece and the eye, God's masterpiece, we notice first the cornice placed just above the window. The eye-brows are useful, and even in their curve there is character. Before the disobedience of our first parents, when God ordained "In the sweat of thy face shalt thou eat bread," God made the eye-brows to turn the sweat aside into the furrows of the cheek and prevent injury to the eyes. But these wonderful windows of the living temple must not only have protection above them, but even more safe protection before them. We hang our curtains, both damask and lace, on the inside of our windows, but God hangs

a double curtain on the outside of the windows of the human temple. The eyelids have two layers. The outer layer of skin fits loosely over the inner layer, which is the same as the mucous membrane which lines the entire inside of the human temple.

Cleanliness is next to Godliness. You may live upon the boulevards, in the most select neighborhoods, in mansions built of stone with beautiful plate glass windows; but if you are negligent of those windows, and are not careful in keeping them perfectly clean, they become soiled and begrimed and unsightly to the eye. While this is true of ma-

terial things, of how much more importance is it that we should keep the windows which God has given us in a clean and healthy condition. Negligence can but lead to destruction, and there is no

formed his handiwork! Man has curtains to the windows of his earthly house, usually operated by springs and cords or some human device; yet the all-wise Creator has furnished our eyes

brows, the eye-lids and the eye-lashes—is a suggestion from our heavenly Father of the importance of taking the very best care of our eyes. While children have cross-eyes, and there are other conditions of the eyes which it would be difficult to prevent, much suffering and expense could be avoided if people appreciated the care God has bestowed upon the protection of the human eye.

What a beautiful picture to gaze upon a sleeping babe! The eyelids are closed, teaching us that God knows that it is necessary that his wonderful mechanism called man, needs rest. When we truly sleep the eyelids are closed. Nature's curtain then shuts out the light which at such time would be injurious to the delicate structure in the back of the eye, known as the retina. Upon the retina the pictures are formed, and by the aid of the optic nerve consciousness of sight takes place and the brain sees the picture.

* * *

Back of this wonderful duplex curtain is the eyeball, resting on cushions of fat to protect it from jars and injuries. Have one of your friends sit before you fac-

ing the light while you follow a description of the eye itself. Think

The Eyeball.

all the time how superior God's wonderful window is to any human mechanism. Commence with the cornea or window pane, then the pupil or hole to let in the light. How wonderful that the pupil or real window of the eye enlarges and contracts to let in more or less light. Young mothers with their new-born babes should guard against laying the little one with the face turned toward an open window through which the sunlight shines directly into the precious one's eyes. Oftentimes life-long injury is done to your child through careless-



Consultation Room.

place in nature where attention is more befitting than in the care of the eyes.

* * *

The eyelids, by the aid of the lining, the conjunctiva, a soft velvet-like surface, sweeps over the outer surface of the eyes, washing and polishing them more thoroughly than

The Eyelids, Etc.

man can ever do. Nature's natural fountains placed at the margins of the lids, constantly lubricate this mucous surface by which the polishing process is carried on. How wisely God has provided for the overflow of this fountain! In the inner canthus of the eye, next to the nose, there is a perfect drainage system for the escape of superfluous fluid, the lachrymal duct, as it is commonly known. Thousands of people to-day are suffering from a most distressing affection of the eye known as closure of this important duct. All kinds of treatments and many operations have been devised for the relief of this most serious condition, stenosis of the tear duct, a closure of which produces what is known as the weeping eye, which has caused so many thousands of people untold misery. This is a condition oftentimes brought on through neglect and inattention.

Anatomists understand that the eyelids are one of the first formations in the embryonic state, first coming as folds of skin, which grow toward each other, and early come into contact. At that time Nature seals them up as protection and they adhere at their margins by continuity of their epithelium and remain closed until a short time before birth. The upper lid is much the broader, and in the substance of each a smooth firm portion can be distinguished, which is known as the Tarsis, and is composed of condensed fibrous tissue.

See how wisely our Creator has per-

with coverings to which our muscles attach to open and close them at will, to protect them from all forms of dust and irritating substances, and all of this work is carried on unconsciously by us. How wonderful are the works of our Creator! The study of the human eye fills me with reverence and leads me to say with the psalmist, "How wonderful are thy works, Oh God!"

Christ was the first oculist. He moistened clay and rubbed it upon the eyes of the blind man, who afterward said, "Whereas I was blind, now I see." We should strive to be Christ-like, and those of us in the medical profession should carry out our methods of treatment by liv-



Refraction Room.

ing close to nature and applying nature's own remedies which he has furnished us.

To make the protection of the eye still more perfect, God made fringes to its curtains, which we call eye-lashes. This three-fold protection—the eye-

ness or ignorance of the fact that the baby's eyes are not accustomed to strong light and, for several months, should be kept in a subdued or semi-bright light.

We use a microscope to see close objects and a telescope to study distant

stars, but the eye is both microscope and telescope combined. The eye sees grains of sand in the hand and distant stars in the heavens.

The eye is the link between the soul

eyes are round. When the latter are in a state of rest only the iris is visible, while the white of the eyes (the sclerotic) is covered.

In the center of the eyeball is the iris.



Reception Room.

and the outer world. It is the mirror of the soul. It also reflects every condition of the body, so that we are able by systematized experience to recognize the physical and mental condition of man by a diagnosis of the eye.

How often we hear people speak of large and small eyes; but this tradition is erroneous, because the eyeball as well as the iris are of equal size in all matured persons. However, we do not see the whole eye before us, only as much as the opened eyelids are leaving free an oval slit, which is on an average about 9-10 m.m. high. As this slit opens up to 12-13 m.m. the eye attains the agreeable form of an almond and the much praised moist luster, because then we cannot only see the iris but a strip of white above and below it, while the moist edges of the lids make an effective frame. The white of the eyeball is also of importance. This color is produced through the cornea, which is brilliant white itself, being covered by the conjunctiva, which is traversed by a net of capillaries.

The beautiful, brilliant, pure white is seldom found, because in most individuals the conjunctiva, by constant irritation, attains a dark hue, turning often into yellow. The

The Cornea. cause of the brilliancy of the eye is the reflex of the light from the conjunctiva and especially from the cornea. The more moist the eye and the wider the opening of the lids the more perfect is the brilliancy. Incidentally, I may mention a scarcely known difference between the eyes of man and those of animals. The eyes of man alone, in distinction from the rest of beings, is almond shaped, with two angles on the sides, but in all other creatures, including the anthropoid apes, the

We have to take up its consideration separately, but this does violence to its anatomical and pathological relations.

The Iris. Its continuance with the ciliary body and choroid which unite

with it to form the vascular tissue, cause as a whole the uvea. It and they are supplied by the same nervous and morbid action. Among children especially does this involvement of the whole uveal tract and inflammation prevail. The nutrition of the aqueous humor of the crystalline lens and the vitreous humor depends upon the uvea, while we often find the

The iris proper is a highly organized structure, composed of muscular fibres, pigment epithellium, connective tissue, blood vessels and lymphatics of every type, and ganglia. This membrane is perforated by a round opening called the pupil, which appears to be in the center, but is really a little to the nasal side. It rests upon the anterior capsule of the crystalline lens over a large area. Between it and the lens a circular space is formed, called the posterior chamber. In fact, this has the general form of a triangle into whose base the ciliary process projects. In front is the iris, behind is the lens capsule and the suspensory ligament of Zonula or Zinn. The anterior and posterior chambers compose the aqueous chamber, and in it floats the iris fronts, giving the most perfect chance for its muscular fibers to exert their force. These fibers are arranged in bundles and are of the unstriped variety. Certain fibers are arranged in curves about the pupil, forming the sphincter, which is rather nearer the back than the front surface, and can be readily recognized, while other fibers run in radii and are more deeply situated and have been called the dilator pupillae. The sphincter fibers join each other near the pupil in curves or arcades, which are often conspicuous. The sphincter is under the control of the third nerve, the motor-oculi. The stroma of the iris consists of layers of connective tissue and blood-vessels, amid which are found spindle and wandering cells and fibers. Its cells do not contain pigment and have been with the muscular fibers.

On the front of the iris is a layer of epithellium whose edges overlay, and on the back of the iris is a much thicker



Laboratory.

ciliary body affected immediately and the vitreous remotely by its inflammation. For the sake of study we are nevertheless obliged to parcel out the structures and discuss the iris and its diseases as a separate topic.

layer of epithellium deeply charged with pigment and called in a restricted sense the uvea. This coat should, however, be reversed to describe the whole internal pigmentary structure of the globe, viz.: The iris, ciliary body and choroid.

The front of the iris is overlapped by numerous threads and parts, and is therefore quite rough. Beneath the anterior epithelium is a limited membrane and numerous bright openings or clefts are scattered about, not lined by epithelium, and they connect with the clefts which constitute a system of space which surrounds the middle layer of vessels. The brown pigment is scattered on the front and the different hues of its surface are to be explained by referring them to interference phenomena. This pigment is of the same quality and quantity, no matter what may be the effects of its distribution in causing the iris to seem blue, gray, brown, hazel or black. Therefore no two persons have exactly the same colored eyes. This is as impossible as it is for human kind to think the same thoughts, as no two see things in exactly the same light. Let us, for study, and as an example, look through the pupil of a friend's eye; in so doing you can discover a transparent body, clear as crystal. This is the crystalline lens. The light in its passage to the retina or screen upon which the picture is formed at the back of the eye, must first pass through the cone or cornea, as it is called, being in the front of the eye, thence through the pupil, the opening in the iris which we have just described, then through the anterior aqueous chamber, then through the crystalline lens with its capsules, then through the posterior aqueous chamber, and lastly the vitreous body, before it reaches the wonderful nerve of vision called the optic nerve. In other words, there are three wonderful lenses to the eye, as well as three sentinels to protect it. We might consider next the three coats of the eye.

The sclerotic, in which the cornea which we have described above fits, is similar to a watch crystal. This coat is strong and very tough and keeps the eye in shape. Second,

The Coats.

the choroid coat, softer in texture, consists of numerous blood-vessels and pigment cells, etc., and forms the dark interior part of the middle coat, which absorbs the light not needed for the clearness of vision. Third, the retina, which is formed by the spreading out of the optic nerve over the back part of the eye, and consists of ten layers, which, beginning from the inner surface, are named as follows:

- A—Membrana limitans interna.
- B—Optic nerve vessels.
- C—Ganglion cells.
- D—Internal reticular, or molecular or granular layers.
- E—Internal granular layers.
- F—External reticular layers.
- G—External granular layers.
- H—Membrana limitans externa.
- I—Bacillary layers (or rods and cones).
- J—Hexagonal pigment epithelium.

Besides these the retina is traversed by numerous fibers of connective tissue,

which run perpendicularly through it and are known as the fibers of Muller. The optic nerve fibers, the

The Retina.

ganglion cells, the outer and inner granular layers and the bacilli are the nervous structures, and all other parts are considered as modifications of connective tissue. The membrana limitans interna serves to separate the retina from the vitreous. The succeeding five layers from the optic nerve fibers, to and including the external reticular, also called inter-granular layers, are grouped together as the cerebral layers of the retina. In various parts of the retina the layers are in different proportions, for example, near the papillae the optic nerve fibers are in excess. At the region of the macula important changes occur, while



Nose and Throat Treatment Room.

fovia centralis has a character wholly unlike the rest of the retina. We readily recognize that the above described mechanism of the retina is not only wonderful, but marvelous. It is the most complete and compact camera that can ever be invented. It is at once seen that the retina in its chemical properties bears out the analogy of the eye to a photographic camera in the most surprising and complete manner. This may be demonstrated by confining rabbits in darkness for a length of time and then exposing them to a bright window with closed bars, and decapitating them in a room lighted only by a sodium flame; then treating the retina by a solution of alum, and in a manner similar to the usual process of photography, a picture of opologram can be developed and charged in the retina and preserved for further study. It is natural to imagine that this remarkable substance has an important relationship to sight, but I cannot define its functions, because it is wanting in the cones which gives us the best vision. There are many things in life which scientists can actually prove to be facts which cannot be explained, and we must accept them as facts. A man who will not be convinced

by facts, even though he may not be able to explain them, is not scientific.

• • •

The yellow material which gives name to the macula-lutia lies in the front retinal layers, and has nothing to do with the pupil. It is impossible to discover the pupil by the ophthalmoscope and it has nothing to do with the red color of the living fundus, as has been proven by Becker in Albinos. It has been proven also that animals whose retina has been bleached, not only can see, but can distinguish colors.

We should not forget in our description of the eye that it is very necessary for the performance of its normal function, that is, the focusing of the pictures upon the screen in the back of the eye, that the muscles govern the action of the eyeball, which are twelve in number, six to each eye, and should act in perfect harmony, otherwise there is produced a most distressing condition known as strabismus, or cross-eyes, the superior muscles which rotates the eye upwards, the inferior muscle which rotates the eye downwards, the external pulling it outward and the internal inward, and the two oblique or fixing muscles. By these terms cases are designated in which the focus is not normal, while both eyes do not fix upon the same object and the muscular action is functional and not organized and each eye by itself has substantially a normal range of motion. In both these respects the conditions differ from paralysis. In the latter there are certain varieties apparent on the part of both eyes to fix on an object, and if this does not exist there always is a noticeable restriction in the capacity for motion of one or both in certain directions.

• • •

Strabismus is either permanent or occasional. It sometimes is truly intermittent. It increases as the object approaches, that is, with efforts of accommodation and some-

Strabismus.

times it only then appears. Such is always the characteristic of converging strabismus, while with diverging strabismus the rule does not always hold good. With converging squint the eyes often turn up as well as inward. This affection is usually bi-lateral, known as concomitant squint. Sometimes it is confined to one eye and is mono-lateral; sometimes, with bi-lateral squint, the person will fix individually with either eye. More frequently one is preferred to the other, and it may even be impossible to employ the eye which habitually deviates for more than a few minutes, but, of course, with mono-lateral squint the deviating eye never fixes. For an example, to decide between a mono-lateral and an alternating squint, you may place the hands obliquely over one eye, and while the other looks at the finger held near it we note the pupil of the other eye. By trying each eye in succession we discover whether one or both is distorted.

Frequently the angle of deviation is greater in one than in the other. It must be admitted that in ordinary squint, especially converging, there will be some difference in mobility, but this is far less noticeable than in paralysis. Patients are often distressingly conscious of paralysis, but how often they give little attention to subjective symptoms of strabismus. You may try your friends' eyes in the following manner: Sit facing the patient and hold a lighted candle about one foot in front of him, screening his own eye from the light. From each eye is seen a reflex of the flame on the cornea. The eye at the center of whose pupil the reflex appears is the one which fixes, on the other cornea the reflex is eccentric. The point in which the reflex appears will be a measure of the angle of the squint, and five degrees may be distinguished as the pupil, but supposed to be 3.5-10 m.m. in diameter.

* * *

What a sad affliction this is; and especially is this true in girls and in young womanhood. How often has my heart been touched when children have come to me and said in their confiding and pleading tones, "Oh Doctor! can you not do something to relieve me of these crooked eyes, for my playmates tease and torment me, and I am embarrassed and humiliated and do not wish to play with my playmates or to go to school or to be seen on the street." This of itself is bad enough, yet the little one does not realize the far-reaching effects

upon its nervous system and the handicap which it is forced to carry to compete with its fellows in the school room. It is utterly impossible for a perfect picture to be formed upon this most wonderful screen, the expansion of the optic nerve which has before been described as the retina, if the muscles of the eye do not hold the globe or eyeball in a perfectly straight line. For instance, if the external muscle is weak and the internal muscle too strong, allowing the eye to deviate inward or toward the nose, you can readily see that the line of light which should strike the cornea immediately in the center does not do so and as a result cannot pass directly back and focus at the proper point upon the retina.

We love to look into the eyes of our friends, yet we dread a piercing gleam of malice. How unattractive a beautiful face with spiritless eye appears, and how attractive do even the most homely features seem when they are enlivened by a spirituous eye. With a mere glance of the eye a strong will can accomplish much to instigate the masses for good or bad deeds. How much more effective a freely delivered speech than one recited from manuscript with downcast eyes! We are influenced by the depressing look of despair or the jubilant glance of joy.

* * *

In the traditions of all races we find the story of a lost paradise where man once lived, free from disease, in perfect health and freedom. Through all the

ages mankind's greatest spirits have eagerly sought the way back to the glorious garden of Eden. Notwithstanding all reforms springing from the undying yearning of human nature for an ideal state of existence, where all might live in supreme harmony and peace, still the Utopia of the many efforts of man seems to be as far from his ideal as ever, for war and murder, poverty and crime, gluttony and disease still hold their unabating sway in human society. The mad rush for wealth is absorbing the life blood of the masses. Our perverted morals, the extensive use of poisonous stimulants and narcotics, the often complete ignorance of the laws of nature and health constantly fill the prisons, poor houses, hospitals and lunatic asylums with thousands of human wrecks, leading a miserable existence until premature death delivers them from their sufferings.

The reason why the old errors are handed down from generation to generation is because we have been ourselves educated in the old traditions and are working under the same conditions as our ancestors. The existing state of things, however discouraging, is not permanent. God is in His world, and "love rules over all." The law of development shows that all nature works unceasingly for advancement. The day is already dawning when it will become clear to every mind that even the misery and mishap of the past may lead to a better understanding of God's laws for human health and happiness.



Correspondence Room.

The Madison Absorption Method

THE recent advanced steps which have been taken in the knowledge of diagnosis and treatment of all eye diseases by rational and painless methods has brought into the public eye, an oculist of unusual ability who has probably ac-

better, grow wiser, healthier and happier. The marvelous scientific strides of the medical profession in modern times are such that maladies once regarded as beyond human aid, blindness for instance, have come within the circle of mastery of physicians up-to-date in the

Probably the best testimonial which he has ever received was his unanimous election over a year ago as Professor of Ophthalmology in the College of Medicine and Surgery, one the best known Chicago medical schools, where he lectures regularly to the students upon eye diseases.

As a token of the directors' high esteem of his untiring efforts he was lately made one of the directors and elected treasurer.

The following article clipped from the Chicago Daily Inter-Ocean of July 20, 1902, is interesting:

"P. Chester Madison, M. D., America's greatest oculist, served six years under the Republican and Democratic administrations of Illinois, was appointed first under Governor Altgeld and lastly under Governor Tanner as oculist in charge of the State of Illinois' Greatest Hospital. Dr. Madison is a physician highly educated and most skillful. As a specialist his ambition has been to excel, and he has devoted a lifetime to science and optics, becoming America's master oculist, and in his personality he is indeed a perfect Christian gentleman. Soon after graduation from college he reasoned that no one physician was great enough to master the entire field of medicine and surgery. Many physicians have tried to do this, but have met with results usually disappointing to themselves. Under this reasoning the Doctor determined early in his professional career to confine his practice strictly to diseases of the eye and to originating and perfecting cures for eye diseases, and therefore treats only what he is absolutely certain that he can positively cure. The diseases that constitute his specialty are fully commented upon in his medical writings, lectures and books that he has published.

"Dr. Madison is considered the best authority in his field of work, and it is but natural that scientific and medical papers and journals are clamoring for articles written by him. He has numer-



Dr. Madison's Private Office.

complished more along this line than any other living man, Doctor P. Chester Madison, the originator of the famous Madison Absorption Method.

Providence has favored him with the discovery of an Absorption Treatment that is a boon to suffering humanity, and his experience, investigation and success enable him to apply his treatment upon nature's own plan in such diseases as Cataract, Glaucoma, Adhesion of Pupil, Opacities, Catarrhal Affections, Keratitis, Iritis, Blepharitis, Choroiditis, Pterygium, Staphyloma and, in fact, all diseases of the eye. He treats each case separately and scientifically, closely watching and carefully following symptoms to a perfect and permanent cure of every case that he accepts for treatment. Should his remarks sound positive, you should pardon the self-confidence of a successful oculist. The successful military man is positive. Is it not as honorable to save life as it is to destroy it? If a general boasts that he has won victories in battle, cannot a specialist's success be published, if he has saved the eyesight and lives of thousands, and is it not the duty of the regular graduate of medicine and skillful oculist who has devoted his life and labor to a special class of eye diseases to declare himself?

Hence, whatever he records in his writings is in all candor and with an honest intention of enlightening and benefiting mankind, that they may see

specialty to which they have limited their field of practice.

Doubtless this will fall into the hands of some who are not suffering from afflictions of the eye, but who may have unfortunate friends who need the advice of a skillful oculist. He would deem it a special favor from such if they would place this in the hands of sufferers needing eye treatment. He is desirous of communicating with all those who have been discouraged and disheartened as the result of repeated failures by oculists and opticians, and he is also anxious to have so-called hopeless cases placed under his care and skill. There is no necessity of any person being dis-



Advertising Department.

appointed in treatment adapted to cure of diseases of the eyes, and he very respectfully invites intelligent investigation, as to his character, ability and responsibility.

ous calls to contribute to publications throughout the United States, but his very busy career has not permitted him to comply with the requests of all. However, the Doctor knows hard work and

plenty of it. In spare moments he would snatch up a little time now and then, and in that way he has done considerable writing for the benefit of the medical profession and mankind. In a busy life

treatment has been proven by years of experience, constant study, and deep research. At his office, No. 80 Dearborn street, Chicago, he has an equipment of every modern appliance, and in furnish-

method of curing cataract without pain or surgery."

Some physicians no doubt have natural ability far above others, and their power of creativeness and clever observation enables them to devise and originate and apply treatments of superior merit. The precaution to be observed by individuals contemplating submitting their eyes to treatment is to select the particular skilled oculist whose treatment in individual cases has been most successful, in similar cases comparatively constituted. On the other hand, to avoid the oculist and optician whose plans of procedure require long periods of time in acquiring results that are doubtful to him. To be able to select the proper course of medication and the particular modification of well-tested procedures of cure in every case presented to be cured requires tact and special ability that comes from intelligent application, scientifically directed study, natural adaptability to the specialty chosen, abundance of perceptive capacity to take advantage of modern discoveries and creative skill to apply them in specialty eye practice, and an unlimited practical experience of years in the management and treatment of eye diseases, together with a thorough knowledge of the general sciences of medicine and surgery. His lifelong experience with eye diseases as an eye specialist and the reputation that he has attained in America and Europe certainly cannot fail to assure all that they will receive most honorable and skillful attention in his office, where he examines, diagnoses and treats eye diseases personally. All who consult him in person or by letter will receive a scientific



Secretary's Office.

like his he has not entirely forgotten to give his professional advice and record some of his valuable experience, which has been indorsed by the medical profession throughout the United States. The Doctor, indeed, is a wonderful man, and realized early in life that professional excellence can be obtained only by a physician who concentrates all his faculties on a single class of diseases, and knowing that in every vocation specialty work is called for and demanded. This is notably true where the eyesight is at stake, and the skilled oculist has long since come to stay.

"Dr. Madison established his office in Chicago in 1887, and by his vast experience and thorough scientific equipment has become the master over such diseases as constitute his specialty. The Doctor has discovered various forms of treatments which make the cure of diseases of the eye an unqualified and absolute certainty, and he has had thousands of cases under his personal care, and consequently attained a degree of proficiency that an active experience can bestow. He can indeed be called a true benefactor, from the fact that he has an Absorption Method of cure, whereby it is stated on the best authority that afflictions of the eye, even blindness, can be restored without pain or without the surgeon's knife, and Dr. Madison will be classed in history as an eminent scientist. There is no discovery in the medical world relating to the eye that he is not familiar with. There is no apparatus to assist the expert Oculist but what is at his command. The Doctor has no experiments to make. All his scientific appliances have been demonstrated and his

ings he has placed no limit nor spared expense, and as a consequence he has the most scientifically equipped office in America.

"His office is centrally located in the heart of the city, and is convenient to elevated and surface cars, and is near to all railroad stations. Here Dr. Madison



Patients' Waiting Room.

son is pleased to receive the stubborn and obstinate and so-called incurable cases, particularly such as have been pronounced incurable by other physicians. Patients visiting him will receive a clear explanation of his Absorption

opinion of their cases. He makes no charge for consultation and examination. His fees for treatment are reasonable, and will not be more than you are willing to pay for an absolute and permanent cure.

CHARLES A. YOUNG, President FREDERICK F. GRIM, Vice-President
HERBERT L. WILLYET, Secretary.

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CENTURY.

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Sunday-school Supplies a Specialty.
Publishers of "Christian Melodies."

My Dear Dr. Madison: June 4/04—
Since witnessing with my own

eyes your very skillful treatment of
Little "Ethel" Chapman by the
Madison Absorption Method

I am doubly glad I wrote the editorial
which appears below for the thirty thousand
or more Christian Century readers.

Ethel's mother, Mrs. Wm. Chapman of Mar-
shalltown Ia. told me she brought "Ethel" to you
totally blind from corneal ulcers. It re-
minded me of the sweet song of the skylark
soaring to greet the morning sun to hear little
"Ethel" say: "Oh, Dr. Madison today I not
only saw the policeman but I could see the
star on his coat. When mamma takes me home
next week I'll tell every body I see you saved
me from blindness"

Yours Very Truly
Charles A. Young
Managing Editor

DOCTOR P. C. MADISON.

We take pleasure in calling attention
editorially to the advertisement on our
last cover page of P. Chester Madison,
M. D. Doctor Madison is a member of
the Jackson Boulevard Christian Church,
where Lloyd Darsie now preaches, and
is well known to J. W. Allen, Bruce
Brown and J. H. O. Smith, former pas-
tors of that congregation, as will be seen
by reading their letters, among others,
on the last page. We have visited Doc-
tor Madison's splendidly equipped office,
which is situated at 80 Dearborn St.,

in the very heart of Chicago, and have
seen scores of patients waiting for his
personal attention. He is not the only
oculist who ranks among the first class
in Chicago, but his treatment of the eyes
by the painless absorption method is
unique. His book, "Diseases of the Eye"
which he will mail to any reader of The
Christian Century free, is full of valuable
information. Send for it whether you
have any trouble with your eyes or not.

You will meet friends every day who
can be helped by this eminently success-
ful, big-hearted specialist. Clip the cou-
pon on the back cover page and mail it
to-day. Your promptness may have some
one from blindness.

A Great Victory for Chicago W. P. Keeler

The Englewood Church of Christ.

Organized Sept. 20, 1885 in an "upper room" on 63d street, near Yale avenue, this congregation has grown from a membership of 10 to some 400 souls; the charter members having been made up of three families: Calkins (5), Palm (3), Caldwell (2), and the first board of trustees consisted of R. D. Calkins, Jonathan Pettel and J. H. Hatcher. The following have served as pastors in the order named: Henry Coggswell, E. O. Sharpe, each of whom served one year; Dr. W. A. Belding, whose time, during two terms of months, was mostly given to soliciting funds for a lot and building; B. H. Hayden, four years; N. S. Haynes, six and one-half years; E. A. Cantrell, under one year, and Charles Granville Kindred, just completing his fifth year, whose zealous leadership has largely insured the present flourishing condition of the church. A modest frame chapel, costing, with the lot, about \$3,300, was erected on Eggleston avenue (formerly Dickey street), near 64th street, and dedicated December, 1887, with Frank M. Rains officiating. A frame addition in the spring of 1898, at a cost of \$3,500, tripled the seating capacity, but the building was always inadequate to the needs of the congregation. From the beginning of his pastorate, in 1899, Brother Kindred kept our faces steadily set toward acquiring a new church building and showed us that the end could be attained earlier than we had thought—even with our limited resources,—would we but determine, do and give in the name of the Lord. He hurried along the creation of a building fund—himself contributing of his means proportionately with the most liberal givers among us; and so, by the opening of 1902, enthusiasm had reached high tide, January of that year proving a red-letter month for our church and pledges for a building fund being secured to the amount of over \$11,500. Our pastor had seen a vision—a new house of worship—looming up, and no sooner was it in the way of realization (though not in the very near future, as many of us viewed it), when another vision filled our brother's soul—a living missionary link in the foreign field. Lillian Chalman stepped from her place of long tenure in the choir, became Mrs. W. Bert Shaw, and offered herself a sacrifice on China's altar—her life's companion joining her in the consecration; Bert going (January, 1903) as living link to Jacksonville, Ill., and Lillian to Englewood Church. Before the year closed we were, by the grace of God, a living link church in the home field as well, taking as our link Chicago Heights; and thus 1903 also became memorable in the annals of this church. In the summer of that year, by strenuous effort, we got together the sum of \$7,500 to secure, as we supposed, a building site on Stewart avenue, corner 67th street, only to find an insuperable obstacle in the way of its conveyance to us. But we had the cash in bank, and if ever church or individual experienced the keen pleasure of being able to seize an opportunity, such was our case, when early in the present year the Cumberland Presbyterians (who had just united with the First Presbyterian Society of Englewood) vacated their fine stone

church building, a half block north of the coveted lot, on the same avenue. This was to become our possession, and we to be spared the care and trouble of erecting a new building. Beautifully located on perhaps the choicest avenue of our suburb, the lot is 100 feet front by 175 feet in depth, and along with the church building proper (erected eight years ago) on the south 60 feet, there is attached in

ceremonies. The evening preceding he met at the church a portion of our congregation, in a brief prayer service, at which he and our optimistic pastor united in the (unqualified) prophecy: "We are going to have a great day and a victory to-morrow, and will reach the necessary \$10,000 to close up all indebtedness." Dedication day was ushered in with a record-breaking storm of thunder and



Interior View Englewood Church.

the rear a commodious frame chapel for Sunday School uses. Their offer of the property was for less than half they had put into it, and we purchased for \$15,000, they taking in part payment our old property, allowing us \$3,000 for it. Three months ago we paid, in cash, \$9,000, and assumed an existing mortgage of \$3,000 on the parsonage. The purchase price included fixtures and furnishings as they stood, the principal items that could be utilized being an outfit of substantial pews and an excellent pipe organ, besides carpeting and matting, some of which is being used only temporarily. There remained to be made—in order to meet our requirements—extensive interior improvements, at an estimated expense of five to six thousand dollars, about one-half of which amount went for a very complete steam heating plant. Bro. W. A. Carroll, chairman of the committee on remodeling, took the task in hand, and right faithfully was the duty discharged. The auditorium floor is bowled and the room, with the large and handsome vestibule, and the two rooms opening from it to right and left, will provide some 500 sittings. The west wall will lend itself nicely to a gallery, which it is purposed to build, so soon as additional seats are in demand. The Sunday School room, opening into the auditorium, will accommodate several hundred people on occasion, though the speaker cannot be advantageously heard from that room.

Sept. 18 was fixed upon for dedicating, and Bro. Frank Rains, who so successfully dedicated our first lowly chapel seventeen years before, we were most happy in again securing as master of

lightning in early morning, and while the sky was overcast all day, there was no more rain, save a shower during evening service. At 8 a. m., under the auspices of Y. P. S. C. E., a prayer and praise service was held, followed by the Sunday School session at 9:30 o'clock, most of the hour being devoted to a specially and painstakingly prepared stereopticon lecture by W. C. Pearce, on the very appropriate topic, "The Temple—Its Sacredness."

The auditorium was filled—and an overflow into the Sunday School room—at each of the main services. The universal expression was one of pleased surprise at the completeness and beauty of our new home. The high, vaulted ceiling, the tastefully tinted walls, the electric light equipment, the art glass composing the windows, the bay-fronted vestibule, and the general atmosphere of comfort pervading all, contribute to the agreeable effect of the whole.

Led by a chorus choir of more than a score of voices, the morning service, with the pastor presiding, was participated in by Bro. C. A. Young of the Christian Century, and Bro. A. J. White; the sermon being delivered by Brother Rains on "The Kingdom of God." It was a powerful discourse and prepared all hearers for the immediately following "appeal" to help on the "Kingdom" by their offerings. The speaker, though at the time in bodily weakness, rose above it and was at his best in fervor and effectiveness. In response to his call for pledges, the giving became fairly—as Paul in the original puts it—hilarious; so generous and general was it, the stakes set were not only reached, but

passed, the amount raised being \$10,400. This relieved the remaining services of further calls for pledges, save a statement by the pastor explaining that any

whom had already given to the previous building fund, and in nearly every instance, to the full measure of their ability. So when F(erret) M(oney) Rains

pastor of the First Presbyterian Church, in the chair, and the address of the hour by W. O. Shepard, pastor of the First M. E. Church, who spoke from the text, "All My Springs are in Thee." It was such a picturing of dependence upon God, such a faith-confirming, zeal-inspiring exaltation of the Christ and His church and the superlative riches that are in Him, as can never be forgotten by the listeners. The Lord's Supper, it was decided best to observe at the night service; and its celebration preceded a second sermon by Brother Rains, whose text was, "Go—Preach the Gospel to Every Creature." He showed that these marching orders are complied with by those Disciples only who include both foreign and home missions in their horizon of endeavor. Said he: "I do verily believe

(Continued on Page 924.)



The Englewood Church of Christ.

not present in the morning were privileged to have fellowship. Five hundred dollars were thereby added to the above named total, bringing it up to \$10,900. The aggregate number of pledges was 204, running two years and three months. Among the subscribers were a number of visiting brethren, as well as members of other churches; but the great bulk came from our own members, most of

was done with the morning audience we found ourselves the happy possessors of a—conservatively estimated—\$40,000 property, free from debt (or provided for by good pledges), which cost us, all told, barely \$21,000.

The afternoon service was a neighborhood or platform meeting, the ministers of various denominational churches being present, with Dr. Willard H. Robinson,

OUR MISSIONARIES AT SEA.

Near Honolulu, Sept. 26, 1904.

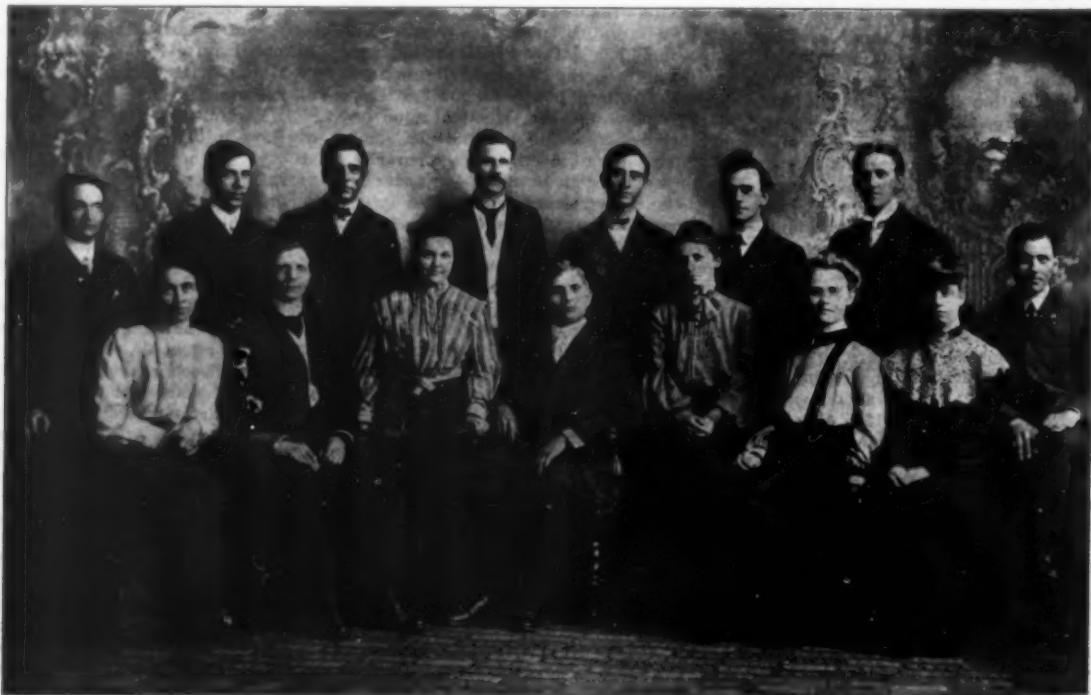
Dear Brother Young:—We send you a word from our first stopping place. The week's voyage has been a most delightful one, with smooth sea, balmy breezes, full moon—it could not have been better. The large party of F. C. M. S. missionaries furnish agreeable company, of course, and there are others on board—perhaps 40 missionaries in all.

Arriving at San Francisco on Saturday we were assigned to the Berkeley Church for Sunday. There we were pleased to meet our good friends, the Darst family. We also had a good visit with the Macklin family.

Monday night the churches about the bay joined in giving a farewell meeting at West Side Church. The next day many friends were on the pier to sing "God Be With You," and then we sailed out the "Golden Gate."

Such a good trip should better fit us physically for the long service on the field. Our little Lita enjoys it all.

With our united best regards, Sincerely yours, EDWIN A. LAYTON, M. D.



Some of Our Foreign Representatives.

General News

The Palestine Travel Study class of the University of Chicago, which Dr. Willett conducted through Palestine, Egypt and Asia Minor last spring, will hold a reunion at St. Louis during the week of the national conventions.

Oliver W. Stewart, who is making a vigorous campaign to the Illinois legislature from the fifth district, on the Prohibition ticket, delivered a stirring address in Rosalie hall, Hyde Park, on Friday evening last. Prof. Willett presided, and the outline of the campaign was presented.

Among the university preachers at the University of Chicago for the autumn quarter are Rev. Lyman Abbott, D. D., Rev. William J. McCaughan, D. D., Third Presbyterian Church, Chicago; Rev. Henry Lubeck, D. D., of New York City; President Charles Cuthbert Hall, D. D., Union Theological Seminary, New York, and Rev. O. P. Gifford, D. D., of Buffalo, N. Y.

The Central Department of Chicago Y. M. C. A. has for many years conducted a Saturday study of the international and Sunday school lessons, which has been largely attended. For this purpose specialists have been secured to conduct the work. Numerous requests and a study of the conditions in the Sunday school work have led the association of officers to substitute the lessons of the Bible Study Union (Blakeslee system) for the International, and these will be used henceforth. This is a most important change, and is a significant sign of needed reforms in Sunday school work.

On the last day of September, Mr. E. D. Morel, secretary of the Congo Reform Association, petitioned President Roosevelt on behalf of the British and Foreign Anti-Slavery Society, the Aborigines' Protection Society, and his own association, to intervene in the affairs of the Congo Free State and join Great Britain in the effort to secure another international Congo conference. The British Parliament has already made a protest, the matter has been discussed warmly in the Belgian Parliament by the radicals and certain German societies are agitating things. Mr. Robert Parks is at the head of an American committee in Boston for the purpose of arousing interest in this country, and Congress will doubtless be called upon to act in the matter this winter.

The Hyde Park guild of the Religious Education Association has planned a series of lectures on Thursday nights during the autumn, winter and spring quarters of the current year. These will be delivered in four series by Professor Willett, President Harper, Professor Mathews and Professor Burton, and will deal with such themes as Old Testament Prophecy, The Work of the Sages of the Old Testament, The Gospels, and the Pauline Writings. The lectures are to be held in Mandel Hall at the university, and arrangements have been made so that the expense will be merely nominal. All persons interested may have the opportunity of attendance. Training classes

for Sunday school teachers have also been arranged under the auspices of the guild. Such a plan is entirely practicable in any locality. The Religious Education Association readily adapts itself to the needs of towns and cities or sections of such, and undertakes whatever work is needed in these fields.

The Congo Free State was founded by the Congo International Association, and in 1885 a conference of fourteen powers at Berlin sanctioned the turning over of the government of it to Belgium. This conference stipulated terms of government, providing free trade and religious toleration among other things. The Belgian king is practically despot there now and the "State" monopolizes all trade. Protestants acquire place for missionary work with great difficulty and sections of the country have been depopulated. Tales of terrible cruelty toward the natives have reached civilization; for the past two years missionaries have been made to suffer for giving affidavit to the facts. The favorite custom is to require a village to furnish so much rubber as tribute and cut off the hands of those who fail to bring their portion. Many are murdered also. One missionary writes, May 1st last, that there had been nineteen such murders in the two preceding months in this vicinity.

The following announcements of the American Institute of Sacred Literature will be found interesting to many of our readers: The opportunities offered by the Institute this year will appeal to ministers, Sunday school superintendents and teachers, and others having in charge the religious education of either children or adults.

The most important new departure of the institute is in the addition of the Sunday school teacher-training courses, recently announced. The subjects offered are: "An Introduction to the Bible for Teachers of Children," (2) "An Introduction to the Bible for Teachers of Young People and Adults," (3) "The Adaptation of the Fundamental Principles of Psychology and Pedagogy to Sunday school Teaching," (4) "A Rapid Survey of the Life of Christ," (5) "A Rapid Survey of the Life of Paul," (6) "A Rapid Survey of Old Testament History," (7) "A Preview of the International Lessons for 1904-5," (8) "Kindergarten Principles and their Adaptation to Primary Work," (9) "The Organization and Administration of the Sunday school," and (10) "A Preview of The Bible Study Union Lessons for 1904-5." Full information may be secured by addressing the Institute, Hyde Park, Chicago.

A GLANCE AT THE MAGAZINES.

The Atlantic Monthly opens with "The Closed Shop," by Charles J. Bullock; "Isidro," a novel, 6-10, by Mary Austin; "The Princess," a poem, by Arthur Ketchum; "The Intelligence Office," by Frances A. Kellor; "Machinery and English Style," by Robert Lincoln O'Brien; a story entitled "The Light-Hearted," by Will Payne; "The Art of Miss Jewett," by Charles Miner Thompson; H. C. Merwin contributes "A Night in a Freight

Car"; Nobushige Amenonori writes on "The Japanese Spirit"; Anna Hempstead Branch has "A Sonnet for the City"; Sewell Ford writes a story entitled "Captain's Folly"; "The Thames," by Alice Meynell, and a variety of interesting papers, concluding with "Contributor's Club," a very readable miscellany.

Lincoln Steffens, whose articles on municipal and state "grafts" and "gangs" have been leading features of McClure's for several months, pays his respects to the Republican Stalwarts of Wisconsin in the October number. The article is a ringing vindication of Gov. La Follette and his policies. Carl Schurz writes convincingly of George William Curtis and John La Farge deals with Rubens medice canvasses in the Louvre.

In The World To-Day for October Ernest Poole gives a revealing picture of events in and about the stockyards during the butchers' strike. President Faunce of Brown deals trenchantly with the problem of college athletics and college morals. Professor F. W. Shepardson tells of the personalities and cartoons of some former presidential campaigns. An article by Helen M. Henrotin on divorce is followed by a symposium on the subject by representatives of several churches. Handsomely illustrated articles on such subjects as "Our Neglected Trade With Asia" and "In the Home of the Elk," with the usual departments of current views and comment complete an attractive number.

The Biblical World for October contains a symposium upon the "Modern Imitation of Christ." Contributions are made by Dr. Walter L. Hervey, Prof. Charles R. Henderson, Dr. Thomas C. Hall, Prof. Henry S. Nash, Prof. George E. Dawson, Dr. William Fraser McDowell and Dr. William Newton Clark. Professor Votaw of the University of Chicago contributes an article on "Newly Discovered Sayings of Jesus." Miss Frederica Beard of Oak Park presents a basis for the construction of a Sunday School, with an outline of the requirements for the four periods of class work. President Harper continues his "Constructive Studies of the Prophetic Element in the Old Testament," and the usual departments of current Biblical and archeological news and book reviews are included. The editorial is upon "Teacher Training."

The Arena for October opens with an article by William Ordway Partridge upon "American Art and the New Society of American Sculpture." Joaquin Miller answers pointedly an article in the August Arena in favor of the Chinese Exclusion Act. Mr. Miller's ground is that the Chinese are a benefit to California, and that the majority of the people do not wish their exclusion. "Civil Service Reform in Anglo-Saxon History," by M. F. Donoghue. The editor, B. O. Flower, contributes a handsomely illustrated article on "Brookline, Massachusetts, or the Rule of the Richest Town in the World Under the Referendum System." A symposium upon the political situation presents Republican, Democratic, Socialistic and Prohibition views by leading representatives of the four parties. The usual current cartoons and Editorial Notes Interviews make up the remainder of the volume.

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NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or to the general religious field. The volume "Historical Documents" offered last week, is awarded to W. A. B. of Nebraska, who will please make application for it. The volume for next week will be "Altar Stairs," by Judge Scofield.

Albert Schwartz takes the work in Knoxville, Ill., the latter part of October. S. F. Rogers, Bennington, Ind., closes his work about Christmas and desires to locate in another field.

J. M. Rudy, Sedalia, Mo., is delivering some vigorous and wholesome messages to the masses of his community.

The fourteenth anniversary of the pastorate of M. M. Davis with the Central Christian Church, Dallas, Tex., occurred on the 2nd of the month.

W. R. Gill has made his home in Centerville, Ia., and will preach at Dean one half of his time and the other half at Etline and Concord, Mo.

James Norval Crutcher, Moberly, Mo., read a paper before the preachers of Kansas City and vicinity on "The Relation of the Preacher to Civic Righteousness."

R. W. Abberley, Minneapolis, who was converted in Liverpool, England, and is preaching for the church in that beautiful Minnesota city, recently lectured in Davenport, Ia.

Since the church at Bonner Springs, Kansas, has called Clerin Zumwalt of Topeka, Charles F. Kincaid, the former pastor, is ready to accept calls within a hundred miles of Kansas City.

The attendance at Christian University, Canton, Mo., is almost double that

of last year. The Bible department is particularly well attended. Twenty-eight have already enrolled in Prof. Dungan's class in the Life of Christ. The outlook is favorable for an attendance of 225 this year.

September 25 was the Bible school rally at Canton, Ohio. It was the greatest rally ever held in Canton. There were 1,938 by actual count. Contractors are at work on the new church building and expect to have it completed in a short time. The building will be up to date in every respect.

James N. Crutcher has resigned the pastorate of Central Christian Church, Moberly, Mo. He is available for protracted meetings or "Schools of Believers." Brother Crutcher is now in a meeting at Jacksonville, Mo. He goes to Shelbyville next. His permanent address will be Moberly.

A most estimable lady came to us yesterday from the Presbyterians, asking for baptism. Two others were baptized at the close of the evening service. Fall work starts off well. Our Young Men's Bible Club celebrated its eleventh anniversary last Thursday evening with an appropriate program.—B. S. Ferrall, Buffalo, N. Y., Sept. 26.

Last week the Foreign Society, Cincinnati, O., received two gifts on the annuity plan, one from an aged sister in California of \$1,500, and one from a friend in Texas of \$200. The Foreign Society has passed the \$200,000 mark for its annuity fund and hopes to reach \$250,000 for this fund this year. Valuable information can be had free of charge. Correspond with F. M. Rains, corresponding secretary, Cincinnati, O.

The Central Christian Church of Rockford, Ill., held its annual membership meeting recently. The reports showed the membership had exactly doubled in four years. The Sunday school enrollment is 230. The church has grown from a mission in a hall to an influential self-supporting church, with a stone building in the center of the city. The church debt is nearly all provided for. O. F. Jordan has ministered to this church four years. He was given an indefinite call for the future.

The Foreign Society closed its books Sept. 30 with a gain in regular receipts of \$11,210.08, and a net gain of \$1,309.92. There was a loss in annuities and bequests. It is gratifying to know, however, that there was a gain from the churches, Sunday schools and Endeavor societies of \$17,320.87. These are the chief sources of support. Friends of missions will be glad to know there was a gain of 90 contributing churches, 222 contributing Sunday schools, and 226 contributing Endeavor societies, making a total gain of 538 contributing organizations among our people. Seventeen new missionaries were sent out during the year. Altogether, it was by far the greatest year in the history of the Foreign Society. The board of managers takes courage to press on.

Bro. O. L. Smith, pastor of the church at Flanagan, Ill., is making a most vigorous and telling canvass for the legislature in the sixteenth district on the Prohibition ticket. Bro. Smith has had some experience in politics in Kansas, and knows how to campaign effectively and at the same time in a dignified way.

He is an ardent temperance worker in the pulpit and out, and one of the best platform speakers among us. His logical, clear-cut appeals are as devoid of partisanship as a political speech can be, and there are indications of a surprising vote for him in November. Many of his supporters are sanguine of his election. Bro. Smith is a graduate of Eureka college and a man of marked general ability. He will make one of the strong men in the legislature and be a power for every good measure there, besides being a host in the accomplishment of local option legislation.

CHICAGO

At the Metropolitan church the Lord's day services were helpful. Dr. Scoville preached two masterful sermons and five persons were received into our fellowship, three of whom came from the U. B. church.

Sunday, Sept. 25th, was a red-letter day in the Metropolitan Church. It was the third anniversary of its organization and the magnificent reports from our sixteen different departments, showing wonderful growth, cheered every heart. Dr. Scoville preached two powerful sermons, which will live long in the hearts of the large audiences. "Hitherto" was his morning subject and "Henceforth" his evening theme.

In three years just 500 people have cast their lot with the 107 who formed its charter membership. In the past year over 200 have taken a stand with us for His Name's sake. During the past five weeks the church has raised and paid \$300 to our home missionary board, thus becoming a living link in home missions. A large and enthusiastic audience crowded the church on Thursday evening, when the annual rally and reception was held. J. H. O. Smith addressed the church in a heart-to-heart talk, and was followed by forceful and encouraging words from Dr. Scoville. We rejoiced to see five people step out for Christ on last Lord's day and two at the services one week ago. "The Lord hath done great things for us, for which we are glad."

ANNOUNCEMENT TO INDIANA CHURCHES.

The main delegation to the St. Louis national convention from Indiana will leave Union station, Indianapolis, via Penna-Vandalia line at 12:20 (noon). Thursday, Oct. 13. Tickets sold Sunday to Thursday, inclusive, good for seven days, \$6.00. Good for fifteen days and sold every day in the week, \$9.00.

Headquarters Indiana delegation, Christian Endeavor Hotel. Send \$1.00 and get certificate and get room \$1.00 per day, two or more in room. Board \$1.00 per day, or eat at cafe and pay for what you order. This is the very best arrangement that could be made and it is hoped that it will prove entirely satisfactory to the Indiana delegation.

T. J. LEGG, Field Secretary.

B. E. Youtz has begun a meeting at Center, Ia.

The Last Word Before the Great Convention

It will be held in the great Exposition building, 14th and Olive streets, seven blocks from the Union station, three blocks north and four east. Should any care to ride, take 18th street car at Union station, transfer on Olive and alight in front of Exposition building.

The convention will open Thursday night, Oct. 13th, with a chorus choir, consisting of 1,000 voices, in charge in the Coliseum, which seats more than 10,000 people, and continues just one week. The last day, Thursday, the 20th, exercises will be had at the World's Fair grounds, where F. D. Power delivers a great address in Festival Hall.

To prevent confusion, every delegate should alight at Union station, where members of the reception committee, wearing white caps and large badges will meet the trains. Those who have been previously assigned should take cars from Union station accordingly. Those who have neglected should immediately write G. A. Hoffman, 1522 Locust street, giving number of persons, etc., and ask assignment. Any who reach St. Louis not previously assigned will proceed directly to the Exposition Building, and report at the east door on the Olive street entrance where the committee will care for them.

At this same point, the information bureau will have its headquarters during the entire convention. This committee will find pleasure in giving information as to trains, street cars and in answering any and all questions regarding points of interest in the city, such as location of the World's Fair ground, Orphans' Home, Mother's and Babies' Home, the various churches and in helping friends from one part of a country to find those from elsewhere.

At this headquarters will be found daily papers and all the necessary city, World's Fair and railway guides, maps, time tables, stationery, etc., etc.

It is confidently believed that this will exceed in number all previous church conventions, and all religious gatherings of modern times, unless it may be a few international Christian Endeavor gatherings. The churches of St. Louis realize that, in addition to the mighty and growing interests of the various missionary societies, we have in progress the greatest of all expositions since the world began, and we expect a vast throng of the brethren and are determined that all shall be hospitably entertained and be made to feel thoroughly at home. The information bureau and other committees and bureaus are at your service, and will vie with each other in striving to serve you to your entire satisfaction. Every member of all the St. Louis congregations is exhorted to have fellowship in this delightful hospitality and service.

O. E. PAYNE,

Chairman Information Bureau.

At St. Louis.

The Missouri metropolis is a busy place, and everybody here, preachers, lawyers, city officials, merchants and housekeepers are living at the rate of forty miles an hour! "Country cousins" are making our hearts glad with their presence, as they come to visit the great-

est World's Fair ever held. Sad to say, though, the majority of our visitors are more interested in "The Pike" than in the superb educational features of the universal exposition. That string of fake shows, hurdy-gurdys, dancers and snake charmers has the call with a vast multitude. To be sure, there are some notable and excellent features on the Pike, such as Battle Abbey, Hagenbach's animals and perhaps also the Creation. Nothing is more indicative of the fact that men and women are just children grown large than the way they try to amuse themselves at the fair.

As if that were not enough, we had last night the street parade and ball and carnival and crush attendant upon the annual visit of the Veiled Prophet. Twelve years ago I was inveigled into witnessing the street pageant; but for twelve years I have steadfastly refused to repeat the folly till last night, when I went out "to take the children" and some relatives from abroad. The utterly inadequate street car service of this great city never seemed more powerless and useless. Thousands of people walked to the parade and then walked home again. And the crush was "fierce" (the word is not slang in this connection). Was it Thomas Carlyle who said, "The population of my country is 40,000,000, mostly fools"?

Walking down one of the main thoroughfares yesterday I saw a huge transparency drawn by a team of horses, announcing the evangelistic meetings now being conducted under the auspices of the Presbyterian committee by Rev. J. Wilbur Chapman. Some of us feel that these great evangelists need to obtain a fresh grip on the gospel; that they are seriously handicapped by the ceremonies of a grave-yard theology. And this impression grows deeper as you listen to the sermons. Yet they are preaching Christ and Him crucified. They are trying hard to adapt their methods, in external details, to the changed social conditions. Success to them.

Our own churches and ministers are hard at work, and have been all summer. The editor of The Christian Century preached a fine sermon last Sunday night at the First Church, where John L. Brandt is doing a great work. May I remark in passing that this editor is a growing man, never finding a place to rest content. Bro. Brandt has enlarged the audience room at the old First till it occupies the entire floor space, seating a thousand or more. And the thousand are always there, especially at the night service. A more cosmopolitan audience one could not find, even in London. There were Americans, Chinese, Japanese, negroes, officials and menials. Their Chinese Sunday school has grown until there is a demand for the establishment of a Chinese church in the city.

W. H. McClain, general chairman for the International Missionary convention, is getting the details for this monster gathering well in hand. We look for a tremendous influx of our brethren from every point of the compass, from the "three corners of the world." Let me say once for all, there need be no fear of extortionate charges. You can still get meals in the city for from fifteen cents

up to fifteen dollars. Room and board can be had for a fair price, one dollar a day to two and a half or three, generally in private homes.

Let us come rejoicing in growth, in financial gains, and yet rather saying devoutly, "What God hath wrought!" Is it too much to expect a convention more than ever marked by the presence and power of the Spirit of God?

FRANK G. TYRRELL.

DE FOREST AUSTIN.

One of the Successful Evangelists of Nebraska.



De Forest Austin.
State Representative
of Christian Century.

These men have just closed a great meeting at Geneva, Nebr., where fifty-seven persons were added to the membership of the church.

The Nebraska Signal of that place says: "The Christian church is crowded nightly to hear the evangelists, De Forest Austin and Frank McVey. Sunday night the house was packed long before the commencing hour and a large number of people

were turned away, being unable to get in the building. People are responding to the invitation and Tuesday evening thirteen came forward to lead the Christian life and join the church. The whole community is stirred and people are coming for twenty miles around to attend the meetings. The evangelist, DeForest Austin, is a young man of exceptional pulpit ability. He has readily won the ears of the Geneva people. All are loud in their praise of his work. His sermons are clear, logical and rich in illustrations and he delivers them fluently and forcefully. His whole heart seems to be in his work.

Frank McVey, the colored singer, has already found a place in the hearts of the people. His solos are a great factor in the meeting. A rich voice with the ability of giving every word so that it can be understood, together with his strong personality, make him a master."

MARRIED.

At Colorado Springs, Col., Sept. 28, Mr. Edward Walker and Miss Roberta Ellenburger, F. D. Wharton officiating.—F. D. Wharton.

E. E. Violet, pastor of the Christian Church at Loveland, Col., was married to Miss Hazel Bonnell, one of the most beautiful and accomplished young women of that city. The ceremony was performed by Geo. L. Shively of St. Louis, in the fine new church building recently completed under the ministries of Brother Violet.

"What makes you grow so fast, Herbert?" asked the friend of the family of its scion of three.

"Oh, a man up in heaven; I've forgotten his name," was the nonchalant reply.

Partakers of the delights of sin must be partners in its doom.

EVANGELISTIC NOTES

Thomas H. Popplewell and S. J. C. Ebey are conducting a meeting at Dallas, Iowa.

Jas. S. Brown and wife are in a meeting at Hendley, Neb., with two additions on the 4th inst.

A. T. Wright is holding an interesting meeting at Apple Grove, Iowa, with several confessions to date.

W. G. McCalley, Pontiac, Ill., is in his second meeting at Boston Chapel, with six added to date (Oct. 5).

C. C. Atwood and wife have just held a fine meeting at Delavan, Kansas, with quite a number of additions.

Since A. Martin settled with the Davenport, Iowa, church, forty-four have been added at the regular services.

W. C. Cole is in a tent meeting at the McKinney school house near Stanhope, Ia., with eight additions the first week.

Recently W. R. Gill held a meeting at Concord, Mo., with eleven additions—nine by baptism and two by statement.

C. G. Stout has closed a two weeks' meeting at Carroll and already has a meeting in progress at Clarksville, Iowa.

A meeting is in progress at Lone Tree, Ia. A. Lyle De Jarnette is the working evangelist, who is much encouraged by the prospect.

At the Bachelor Creek Church, Wabash, Ind., Lewis R. Hotaling, pastor, 19 have been added as the result of a week's meeting.

Granville Snell has added 45 to the Shawnee, O. T., membership since March 1, and expects soon to erect a \$20,000 church building.

Two additions at Bonne Terre, Mo., one by confession and one from M. E. Church. The work is growing in interest in the hands of G. M. Luttenberger.

Charleston, S. C.—Charles E. Smith, pastor. Three added, also twelve others during a meeting of eleven days at St. Stephen's. Later, two others baptized in Charleston church.

J. Bennett, evangelist, is holding a meeting at Bellflower, Ill., with J. D. Williams, pastor. There have been 11 additions so far, including one from the Baptists, one from the U. B. and one restored.

Louis S. Cupp, Platte City, Mo., has had nearly 200 additions in three years. "Mitchell and McVay are now in a meeting with us, with fine outlook. Three confessions to date." Brother Cupp has just been called for the fourth year, beginning Jan. 1 next.

E. L. Powell of the First Church, Louisville, Ky., will hold a revival meeting the latter half of November for the Clifton Christian Church, Vernon avenue, between Frankfort and Sycamore, in that city. The subjects announced for discussion would do immense good in many other places.

You cannot determine the breed of the horse by the brass on the harness.

It is a greater thing to be able to lead men to God than it is to lead a meeting.

THE PRAYER MEETING.

(Continued From Page 908.)

see between what is before them and what might have been. There is before them a problem for society, a stone in the way, a disease. There might have been a clear mind and a pure heart, undaunted courage, a force always exerted in behalf of righteousness. God uses trained men. He uses men whose hearts have learned to feel the woes of the world and whose hands have skill to minister to the needy. There is no demand for the unclean and the self-indulgent in the workshop of God. Those who know they are great men and women are not in demand. The pure in heart and the upright in conduct are always needed. They shall see God and God will employ them in the carrying out of his purposes.

THE BIBLE SCHOOL

By CARLOS C. ROWLSON

OCTOBER 23—ELISHA AND NAAMAN
—2 KINGS 5:1-14.

Golden Text: "Heal Me, O Lord, and I Shall Be Healed; Save Me, and I Shall Be Saved"—Jeremiah 17:14.

Naaman was a great man, but he had a most loathsome disease. It is to his honor that, in spite of his leprosy, he maintained his usefulness in the king's service. When disease attacks some men they give no thought to anything else but their affliction, and so become worthless to the world. It takes a strong man to do his work in the world in spite of his disabilities, but this is very much more worth one's while than to spend time in cursing one's fate.

This little captive Hebrew maid always appeals to us. Instead of delighting in the vengeance of God upon her captor, she rather has pity for him and tells of the great man in her own land that can heal him. And many years after this, a great man arose in her own land who had so much of the spirit she showed here that he "went everywhere doing good," one who even blessed the men who took his life. Happy indeed is the boy or girl who does not seek vengeance, but does seek to bring happiness and health.

Though a useful man, Naaman was quite up on his dignity. He did not come in all the state of a great Syrian officer to be snubbed by an obscure prophet of Israel. And yet who was the greater, Elisha or Naaman? Half greatness needs the show and tinsel of court display. Real greatness can make itself felt though it dwell in a lowly cottage. The world always has had plenty of Naamans with but few Elishas. Hosts of men worship the enthroned Christ, but how few follow the lowly Nazarene. Yet the kingdom of God will never come until all men become disciples of the Galilean.

ENGLEWOOD CHURCH OF CHRIST.

(Continued From Page 920.)

that no one thing is so closely connected with the prosperity God has sent to your congregation, as becoming a living link to sustain your missionary in the China field." Before dismissal our pastor said from the pulpit: "I am the tired-est, happiest man in Englewood." And all could appreciate the utterance, for while many of his flock had toiled heroically and sacrificed much to reach the culmination and triumph of dedication day, it was he who stood always in the forefront and with most sublime faith, courage, persistence, led the way; nor can too unstinted meed of praise be accorded for his part in all. It may fittingly be recorded just here that Brother Kindred has repeatedly insisted from his pulpit that he was building on the foundation so securely laid by his predecessor of longest pastorate in this church—N. S. Haynes; and his standing tribute to this good man and able preacher is richly deserved. His inability to leave his Lincoln (Neb.) charge to be with us on our day of rejoicing was much regretted.

Following the dedication one of our city pastors said to the writer. "This is the greatest event yet scored in the history of Chicago Disciples." In keeping with this statement was the concluding sentiment of a printed circular letter sent out a few days before dedication—to individual members of our sister churches here in the city. The letter was prepared jointly by our city Missionary, Ministerial and Business Men's Association, and took the form of a "Greeting to the Disciples of Chicago and their friends," and was in the interest of inducing attendance at our dedication. "The greeting" closed with: "We pray that the services next Lord's Day may mark the high tide of Christian love and fellowship of the Disciples of this city, and that in this fellowship there may come not only an immediate blessing to the Englewood Church, but an equal blessing also to all the churches of this city." We praise God and press on in His service!

Elder J. H. Hatcher put some of his good-bye thoughts into "verae," for which we have not the space; following which was the singing of "The Old Oak-bucket" by our male quartette, who sang along with it the improvised refrain, "This weather-worn temple, this humble old temple, this hol-low-ed temple will ne'er be forgot."

WORSHIP AND HAPPINESS.

(Continued From Page 904.)

needs of the day. As he kneels at the family altar and recites his thanksgivings, the family learn his lesson of praise, and, catching his spirit (for feelings are contagious), become partakers of his gladness, and go forth as from a bath of joy to the cares and toils of the day. He has given them that sweet thing, a serene gladness. At eventide, as he washes the grime of toil from his body, he bathes away in reflections on the divine goodness and watchcare—all anxious forethought and care—the mental grind of the world's work—and lies down to peace and rest in the everlasting arms.

To the empty-hearted who have no such experience, these things may not seem attractive; but if this worship be real, the telling to God out of a full heart of the gladness gathered from surveys of the divine goodness, it tells the story of a happy life—of a heart kept sweet and whole in the midst of care and toil.

But may not these surveys of the reasons for gladness be made without having them pass into thanksgiving? Yes, if you are an ingrate. But debasing selfishness is inimical to happiness. The abjectly selfish are rather the victims of gnawing hungers that can never be satisfied. The miser is not happy, though he count often his hoard of gold; the very meaning of the word, in the Latin from which it comes, is miserable. If you be an ingrate, God pity your poor heart in its quest for happiness!

O sad, empty-hearted world, shrunk to mere machinery of toil, and frantically grasping after some froth of amusement, know ye that where ye stand in your own sweet homes, embosomed in love, surrounded by the beauty of God's world, and ministered to by ten thousand blessings, there are great healthy joys to fill the heart to overflowing? Are ye too dyspeptic to relish these? Then know that your condiments and sweetmeats of

amusement will but increase your misery. Learn how to be happy, and these healthy joys will be satisfying.

The clamor for the Continental Sunday has its root in an amazing oversight of the fact that the heart needs education for happiness. Which were better, to flood the soul with gladness through the sane process of preparing a lesson in worship, or leaving it still helpless for joy, to provide some feverish excitement, often harmful in nature, for the sake of momentary diversion?

This question has its relation also to amusements in general. Learn to be happy and you shall have less need to be amused. Alas for those that must go abroad for their joys! Parents can do their children no other such service as to train them in the way of a sane, healthy happiness. It is the one education most desperately needed. Happiness they will seek with tremendous impulsion. Where shall this mighty life-force lead them? You cannot stifle it; it will thunder on and find its own. The loudest call in all the world is for an educated happiness.

O, poor, hungry world, dost thou not know that thou art sick and starving in the midst of plenty? There were fabled men who ate the earth and found it sweet. Grow strong for joy, and all life will be sweet.

ANNIE LAURIE MINE.

(Continued From Page 910.)

pelled him to come here, and, in your presence, to go through the form of voting in the new assistant general manager and myself. Gentlemen, this meeting stands adjourned. There won't be any more meetings in a good while. You are empowered, indeed, under the by-laws, to call them, but you will regret it, let me forewarn you, if you do."

Thereupon Mr. Bonaparte Sharp, his face wreathed in smiles, bowed himself out of the room. "Last March they browbeat me, and laughed at me, and carried a fool vote, perilous to the whole fabric of modern society, against my solemn protest, and encouraged that donkey, Wainwright, to try to work me, and they are satisfied now, I hope," he chuckled to himself as he went down the elevator. "If anybody builds a blank wall across my right of way," he continued, "I smash it, I tell you; and, when it's schoolboys, like Hope and Company, I smash them into the bargain."

On June 16 began the reign of Dunbar McLean at the Annie Laurie Mine. He was a great metallurgist. He, however, drank, did worse things, and had a singularly vindictive, venomous and cruel disposition. These peculiarities had not escaped Mr. Bonaparte Sharp's investigation; but, in his mood at the time, some of them pleased him rather than the contrary, and he contented himself with this summary and characteristic conclusion: "If he's an expert, and everybody says he is, trust me to regulate the rest. John Hope was the only person I ever yet failed to manage, when I set out to; and I reckon I'd have managed him easily enough, if he'd known that pneumonia would garner Wilson, that I was so clever at consolation, and that I had a clinch on Peter Wainwright."

Dunbar McLean's first act was to discharge, in a gratuitously offensive manner, Douglas Campbell and George Wil-

kinson. Next, he expunged the rule against liquor; ordered Sunday work, a diminution of wages, the suspension of the co-operative store, of the local paper, and of the Institution for Savings; and, in particular, required the entire disuse, for the present, of the hall of the Miners' Club. "This mine is run for dividends only," his initial fulmination concluded. "It is not a camp-meeting. It is not a section of the prohibition party. It is not a society to promote social purity. It is not a charity technical school. It is not a Chautauqua. It is a mine to get out gold and silver. Angels can't mine. That takes miners. You know what miners are. Only such are wanted on our pay roll. A word to the wise is sufficient!"

With such dust and noise seemed Mr. Bonaparte Sharp's blank wall to have been pulverized.

(To Be Continued.)

AN APPEAL IN BEHALF OF MISSOURI STATE WORK.

You may not know that the state work of Missouri, notwithstanding its glorious achievements in the cause of the Master, is now facing a critical period in its history, if not a crisis.

This will apprise you of the state of affairs. There was not money in the treasury to pay the men in the field for last month's work, notwithstanding the fact that the churches of the state are so gratified at the splendid results shown by the reports of these field men. Your board had to borrow the money of the bank to pay these brethren, and a larger deficit will have to be made for September, unless the contributions greatly increase from this date on. At the close of this month your board will have to borrow from the bank again.

In view of these conditions, this appeal is made to our Missouri churches to come to the support of our Missouri state work. The appeal is urgent, the situation is critical. The State Convention at Carrollton declared for a largely increased offering from our churches and directed the board to enlarge the work, but the appeal of the convention has failed to enlist the churches as it should, and the board will be compelled to retrench. It is impossible to support the men now employed in the different fields unless the contributions from the churches are largely increased.

Brethren, take note of the situation and respond speedily and generously to the work of Christ in this state—the work that God has so signally blessed through its long history of self denial and toll in His name. Do not postpone this matter. It is urgent. Send your offerings to T. A. Abbott, Century Building, Kansas City.
J. J. Morgan, Tr.

Oxford, Kas., Oct. 6, 1904.—We returned Saturday from a trip to Okla. We held a nine days' meeting in a school house, where we had no organization. With three baptisms, one reclaimed and three by statement, these people will go in with a little band of a small church organized just a few weeks ago in a neighborhood about five miles from this place. We were in Lincoln County, near Avery, Okla. We begin a meeting here at Oxford Nov. 14, with Bro. Geo. E. Lyon of Lyons, Kas., as evangelist.—B. F. Stallings.

YOU HAVE NO FRIENDS

In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.



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DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

CORRESPONDENCE

Steubenville, O., Oct. 6, 1904.—Last Sunday was in many ways the best day in the history of our Bible School. We set our mark for 1,200, but when the count was completed 50 minutes after the school began, there were 1,353 present—610 in the pastor's class. There was nothing special in the way of entertainment. We had the regular school so that those who came for the first time could see the menu we served every Sunday. We will observe Decision Day Nov. 13, and boys' and girls' Rally Day Nov. 20. Nearly 300 persons have united with the church during the past two years through the work and influence of the Bible School.—H. H. Moninger.

The delegates from the Central Christian Church at Warren, O., have arranged for a special convention car to be attached to Erie train No. 47 on Thursday, Oct. 13th, which stops as follows: Youngstown, 3 p. m.; Warren, 3:25; Ravenna, 4:02; Kent, 4:17; Akron, 4:35; Ashland, 5:50; Mansfield, 6:20, etc., arriving at St. Louis at 7:20 a. m., Friday. This is the fastest train on the through World's Fair service on the Erie and Big Four roads via Marion, O. A cordial invitation is extended to delegates at all points along the Erie road to become members of this party. Regular World's Fair rates. Persons who desire a place in the car should send their names at once to J. E. Lynn, Warren, O.

Chicago, Ill., Oct. 3, 1904.

Dear Bro. Young:—I begin my work in Chicago University to-day, so please change my address to University of Chicago, 53 M. D., instead of Polo, Ill. Our meeting at Polo closed with one addition from the Dunkards. But we have since had one from M. E.'s, one by letter and one by confession. Bro. J. R. Golden of Gibson City preached for us two weeks and he delivered a very commendable series of sermons. He left the church in a better position in the eyes of our sister churches. We have recently organized a C. E. with 13 active and three associ-

ate members, and a C. W. B. M., with seven members. Yours truly,
B. H. SEALOCK.

Chester, Neb., Oct. 6, 1904.

We just closed the most profitable revival meeting ever held in this town. The number was not so very large, but the good done was great, as precious seed has been sown. The gospel was preached with power and simplicity and people went away saying that preaching is Scriptural, and he proves everything he says. Bro. Austin is a master with his charts, and people can see as well as hear. Bro. McVey is a power in song, and people came a long way to hear his solos. The building was not near large enough to hold the people at times. Seed has been sown that it will take a long time to gather in the future. The immediate result was 19 additions, one by letter, one reclaimed, one from each the Baptist and Presbyterian, three from the M. E.'s, and 12 by confession. There were 15 heads of families and 15 by baptism. May God spare their lives for many years to come. Yours in Christ,
D. G. WAGNER.

Cleveland, O., Sept. 23, 1904.

We are planning for our coming evangelistic services, which are to begin about Jan. 17 in all of our churches of the city. At the Circle Church Thursday evening, Sept. 29, we will hold the first of several evangelistic rallies. There are to be three speakers on this occasion. Mr. August Nash of the Central Y. M. C. A. of this city is to address us on "Taking the Gospel to the Masses." J. E. Pounds will speak on "Evangelistic Methods for To-Day," and H. H. Moninger of Steubenville, O., is to deliver an address on "The Bible School as a Factor in Evangelism." There have been 13 accessions recently to the Circle Church, six by letter and statement, four from other religious bodies, and three by the confession of their faith in the Christ. Our fall and winter campaign is opening auspiciously.

EDGAR D. JONES.

Minister Franklin Circle Church.

Yesterday (Oct. 2) the Bible School of the First Church of Christ, Tonawanda, N. Y., observed rally day, which was also the twentieth anniversary of our superintendent's unbroken record of attendance at Bible School. In all these twenty years not one Lord's Day has he failed to be in attendance. This is a unique record. In all these years he has been connected with this same school, first as scholar, next as teacher, and now as superintendent. The school acknowledged its appreciation of such

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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DISEASES OF THE STOMACH AND INTESTINES CURED BY MY METHOD OF HOME TREATMENT.

The entire digestive tract from the stomach to the rectum is my specialty. My method of treatment is a certain cure for all diseases of this portion of the human system. My illustrated book, "Rectal and Intestinal Diseases—Their Cause and Cure," is a new Philosophy of digestion, nervous and liver diseases, and I will mail it free to all patients suffering from indigestion, dyspepsia, mal-nutrition, constipation, headache, nervousness, insomnia and torpid liver.

I cure Fistula, Hemorrhoids (Piles), Itching Piles, Fissures, Chronic Constipation, Chronic Diarrhea, Proctitis, Dyspepsia, and all other Rectal and Intestinal Diseases, Permanently and Painlessly, and without the knife.

I am especially desirous of cases which other physicians have failed to cure.

I make no charge for consultation and examination.

CORRESPONDENCE. Write me regarding your case and I will give you a scientific opinion and send you, all free of charge, my 32-page illustrated BOOK, "Rectal and Intestinal Diseases—Their Cause and Cure."



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Health Is Essential to Happiness

Thousands of people who are wealthy and wise fail to be happy when health fails. All over this land of the free and home of the brave, from the great lakes on the north to the gulf on the south, and from the broad Atlantic to the broader Pacific, there are thousands of people who could be healthy and happy

if they would go to California and put themselves under a specialist who treats the human system as naturally as the sun shines and the flowers bloom.

California is the Land of Fruits and Flowers

The mountains rear their solid bastions to the skies and in the valleys tropical vegetation grows. Between the mountains covered with snow and the great ocean whose waters are blue and green and amethyst, lies the land of sunshine and balmy air. Dr. A. T. Noe's Sanitarium is in the heart of San Francisco, which is the emporium of the Golden State. San Francisco is easy of access both by sea and land, to the orange groves on the south and the great wheat fields on the north. Great trunk lines from all the eastern states are at the command of persons who want to go to California to renew their youth and build up their health.

At Dr. A. T. Noe's Sanitarium the newest and most improved methods of treating all chronic diseases have been adopted. Both the newer psychology and the newer pathology are laid under tribute. While his methods are distinctively new they are based upon fundamental principles in nature and in the constitution of the human system. While Dr. Noe is a practising physician of many years experience, he almost entirely discards drugs and surgery.

To the Readers of the Christian Century

With careful, scientific training and years of experience, I pledge myself to give the most careful and conscientious consideration to every reader of the Christian Century who will send me the names of their friends needing the scientific attention of a specialist. To any who have weak or diseased bodies I can promise health. To most persons I can promise not only cure of their body but such teaching in regard to hygiene and the care of the body as will enable them to remain healthy, vigorous and strong. While special attention is given to each individual case and no radical treatment is adopted, my teaching in regard to health will enable those who are made strong and well at my Sanitarium to help others.

A Home Sanitarium for Normal Treatment

Every patient who makes his home in my Sanitarium while under my direct treatment is supplied with a special diet selected for his individual need. I will not overtax you or strain one part of your body at the expense of another. I can not only restore your nervous energy and strengthen your body, but will increase your intellectual vigor, strengthen your memory and enable you to enjoy life. All cases of spinal curvature, rheumatism or indigestion or extreme nervousness I can cure if you will visit my Sanitarium and place yourself with the utmost confidence under my care. For any information concerning California as a health resort, or any advice by correspondence in regard to your condition, write me fully. I make no charge for consultation. If you write me frankly about your physical condition I will let you know just as frankly what service I can render you.

A. T. NOE, M. D., 121 Geary Street, San Francisco, Cal.

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An Atlas of the World containing a complete series of 100 Newly Engraved and Colored Maps, covering every portion of the Globe, including separate maps of every State and Territory of the Union and Special Maps of our new possessions. It also contains a short history of the United States with illustrations of the interior and exterior of the Capitol and other public buildings of Washington, D. C., together with half-tone photographs of all the Presidents of the United States from Washington to Roosevelt, and short biographical sketches of each. A copy of this handy Atlas will be mailed to any address by the Pittsburg Bank for Savings of Pittsburg, Penna., on receipt of five two cent stamps to cover postage and mailing expenses. When writing ask the bank to enclose you a free copy of Booklet No. S.30, if you are interested in securing a safe and profitable investment for your savings or surplus funds.

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fidelity and devotion by presenting, at the evening service, a signet ring, which, by reason of its circular form, represents the unbroken record, and the gold somewhat expresses the worth with which we hold such a member of our school.

Edward F. Randall.

Brother J. H. Gilliland, pastor of the Second Christian Church, Bloomington, Ill., is taking advance ground for the development of Christian life, character and intelligence among the members of his flock.

1. In a few carefully chosen words at the close of services last Lord's day morning he accepted the unanimous call of the church to continue its pastor indefinitely at an increase of salary of \$500 per annum (being still \$500 short of the salary he gave up in order to organize the Second Church), either party having the right to sever the connection any time, by giving three months' notice. He stated definitely that his term would depend upon the faithful attendance of the membership at the Sunday evening service, this because of the tendency of some to "cut out" this service.

2. By planning to organize a class for the systematic study of the life of Christ. He has appointed a committee of four to

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Chicago to New York via Pennsylvania lines; train, the Keystone Express; leaving Chicago daily at 10:05 a. m., arriving New York at 3 o'clock the next afternoon. Coaches and sleepers Chicago to New York for all classes of passengers. Ask for tickets reading over the Pan-Handle Route to secure these rates. For full particulars, write C. L. Kimball, assistant G. P. A., 2 Sherman street, Chicago.

assist him in selecting a simple, inexpensive text-book in addition to the Bible, and also to work up a large class.

3. By starting a Bible reading circle to meet once a week at the homes of the members, the design being to take a book at a time, listening to a short lecture on the book, to be followed by certain portions to be read at home, followed by an evening's reading aloud of balance of book, this to be followed by a social hour, in which to greet our friends and meet strangers.

4. By starting a deaconess class for the preparation of young ladies for personal mission, evangelistic and pastoral work in our city.

Four bright, consecrated young ladies have already given their names, and it is expected that at least two others will join the class. All this in addition to the regular work indicates a busy year for pastor and people. G. W. N.

NEBRASKA SECRETARY'S LETTER.

Six have been baptized at Fairview Church in a meeting being held by O. L. Adams, pastor at Overton.

T. G. Hamm has accepted supply work at Virginia half time.

E. M. Johnson supplied at Valparaiso on the 2nd. O. A. Adams is holding a meeting for him at Plainview, with Lucille Park as singer. Brother Adams' wife is improving, and he hopes that it will not be necessary for them to leave the state.

Austin and McVey will begin a meeting at Ansley on the 9th. The church is all ready for a great meeting, and doubtless they will have it.

Professor Reeves has supplied at Geneva the last two Lord's Days.

C. F. Martin of Ainsworth is planning to enter school if he can get preaching work to support himself and small family. Brother Martin is a preacher of some experience and ability.

The annual meeting of the First Church at Lincoln occurs on the 9th inst. This congregation adopted the ballot box method of electing officers. The members gave a reception to the university students on Oct. 3.


W. L. Harris and A. G. Harris have formed an evangelistic combination. They can be had for meetings.

F. Puogon has resigned at Falls City, to take effect Nov. 1. He is available for another pastorate in the state.

J. E. Wilson has resigned at Belvidere, to take effect in 30 or 60 days. He would like to relocate in the state.

W. W. Divine supplied at Ashland on the 2nd.

R. F. Whiston of Everett, Mass., has been engaged as state evangelist. Broth-



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Good Homes for Good People

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65 Flood Bldg. San Francisco, Cal.
(Mention the Christian Century)

er Whiston has been highly commended to us as an evangelist, and we are hoping and expecting that he will prove to be a valuable addition to our Nebraska forces. His work will begin Nov. 13.

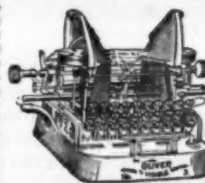
Twenty-three confessions at close of second week of W. L. Harris' meeting at Plattsmouth, where D. A. Youtzy preaches.

A. W. Osterhout will preach at Seward on the 9th.

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In cities and towns where we are not at present represented. An agency for this progressive and up-to-date typewriter carries with it a dignified and profitable position for high class men. We aid our agents to achieve success and extend their field as their development warrants. We seek to make it worth while for good men to remain with us permanently. Previous experience neither essential nor objectionable. The Oliver agency can be carried on in connection with other business in some localities. If you are the kind of man we are seeking, we will enter into details by correspondence on receipt of your inquiry.



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Indorsed by Members of a Woman's Christian Temperance Union. Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness." Write to Dr. W. R. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain, sealed envelope. All letters confidential and destroyed soon as answered. White Ribbon Remedy sold by druggists everywhere also sent by mail in plain package, price, \$1.00.

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A land of perfect health, ideal living and a panacea for many ills of body and mind.

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CALIFORNIA.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipts of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

PISO'S CURE FOR
CONSUMPTION
SOLD EVERYWHERE
Beware of cheap imitations. Taste Good. Use in time. Sold by druggists.

J. S. Miller reports three weeks' meeting held at Oneida, Kas., with 16 added, 15 of them by baptism.

Austin and McVey closed at Chester on the 2nd with 16 baptisms and three added otherwise. D. G. Wagner is the preacher at this place. The church is actively engaged in building a \$1,200 parsonage. W. A. BALDWIN.

FROM THE HOME OF ALICE OF OLD VINCENNES.

William Oeschger.

Brother L. H. Stine goes to Robinson, Ill., on October 10th to commence a meeting with the church there.

Brother Thompson, the pastor of our church at Busserson, Ind., just closed a two weeks' meeting with the church at that place. There were eleven additions. Eight of them were by baptism.

The Bicknell Church has called Brother Clinton Aber for its pastor for the coming year. He will live at Bicknell



Individual Communion Service

Made of several materials and in many designs including self-collecting tray. Send for full particulars and catalogue No. 27. Give the number of communicants.

"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup." J. K. Wilson, D.D.

GEO. H. SPRINGER, Manager, 256-258 Washington Street, BOSTON, MASS.

and devote all of his time to the church at that place. He began his work on the first Sunday in October.

The Oaktown Church is without a pastor. We hope that the church will call a man at once. The church at Oaktown is a most excellent one.

Brother J. E. Moyer closed his meeting at Allendale, Ill., with ten additions. He is now in a meeting with the church at St. Francisville. He reports the prospects for a good meeting at St. Francisville very promising.

The church at Alfordville, Ind., is without a minister. They want to engage someone to preach for them soon.

Brother Geo. A. Hall has closed his work with the church at Shoals, Ind. He has not as yet accepted work elsewhere. The church at Shoals expects to call a man at once.

Brother Eugene Martin held a meeting for Brother Graham at Paxton, Ind., that resulted in sixteen additions. Thirteen were by baptism.

The fall convention of District No. 12 was held at Worthington Sept. 29-30. It was not so well attended. The strongest feature of the convention was the address by Prof. Fairfield of Angola, Ind., on "State Missions." The next convention comes to Vincennes.

Brother J. E. Chase will close his work with the church at Braceville, and at Maria Creek, this month. He will preach at Valparaiso, Neb., on Sunday, October 23. Brother Chase is compelled to leave this part of the country on account of his health. The churches for which he has labored are very sorry that they must give him up. We regret very much to see Brother Chase leave Indiana. He will do splendid work wherever he labors.

At the convention the writer learned of a goodly number of changes that will soon be made in the district among the pastors. The writer came home from the convention feeling that the greatest need of the church in this part of Indiana was not so much more money, or more men for pulpit work, but a new baptism of the Spirit. There must be an imparta-

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has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

tion of new life. In so many churches crystallization has set in. Churches get a foothold, had the whole truth, and then settled down, instead of settling up. Many of these churches have settled about to the bottom. We need a revival of the spirit.

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Through Sleeping Cars, Day Coaches and Dining Cars. Individual Club Meals, ranging in Price from 35c to \$1.00; also service a la carte. Mid-day Luncheon 50 cents.

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“HISTORICAL DOCUMENTS”

UNANIMOUS AND ENTHUSIASTIC APPRECIATION OF “HISTORICAL DOCUMENTS.”

Historical Documents Advocating Christian Union. With Historical Introduction by Charles Alexander Young. 365 pages. Christian Century Co., Chicago. \$1.00.

I feel that our brotherhood is under a debt of gratitude to the Century Company for the work it is now doing in reviving interest in the beginnings and development of our movement for the union of the Christian world. The publication of many articles in the Christian Century and several volumes, all bearing upon this great subject, is a service sorely needed by our people at this time. For we have arrived at a time when the very foundations of our movement should be examined anew; that we may discover whether we have builded faithfully upon them, according to the vision shown the fathers on the mount of reformatory purpose. There are not wanting among us those who would fasten upon our necks some of the yokes of tradition and human authority which our fathers were neither able nor willing to bear.

It was a happy thought to publish in one volume the three documents of our early history that express, most clearly and forcibly, the principles of our plea for Christian union; namely, The Last Will and Testament of the Springfield Presbytery, The Declaration and Address of Thomas Campbell, and Alexander Campbell's Sermon on the Law. In these immortal productions, Barton W. Stone and the Campbells determined both the nature of our movement and the spirit in which it must be advocated. All our dissensions and misunderstandings have arisen out of our partial departure from the truths they set forth. The best and surest way of a return to perfect harmony is to study anew these primitive charters of our Christian freedom.

It was an equally happy thought that included with these three earlier documents two of later date, but of kindred purpose and spirit; namely, Isaac Errett's Tract on Our Position, and J. H. Garrison's essay on The World's Need of Our Plea. They are a fitting supplement to the wise words of the fathers, and breathe the same loyalty to Christ, and liberty in Christ that have made possible our wondrous history. Every disciple of Christ ought to purchase a copy of the volume, which bears the title “Historical Documents Advocating Christian Union.” Beautifully printed and bound, illustrated with splendid likenesses of the great men whose words it reproduces, and with carefully written introductions by the editor of the Christian

Century, it is a marvel of cheapness at the price, which is only one dollar. Send at once for a copy, and you will thank the writer for calling your attention to it. W. F. Richardson.

A MOST VALUABLE BOOK.

“Historical Documents Advocating Christian Union, Epoch-Making Statements by Leaders Among Disciples of Christ for the Restoration of the Christianity of the New Testament; Its Doctrines, Its Ordinances and Its Fruits. Historical Introductions by Charles Alexander Young, Managing Editor of the Christian Century, Chicago, the Christian Century Company, 1904.”

Such is the title page of a neat volume of 365 pages gotten out in good workmanship style at the low price of \$1.00. The book contains excellent pictures of Barton W. Stone, Thomas Campbell, Alexander Campbell, Isaac Errett, James Harvey Garrison. The following are the contents:

1. “General Introduction,” by C. A. Young;
2. “The Last Will and Testament of the Springfield Presbytery,” by B. W. Stone and others;
3. “Declaration and Address,” by Thomas Campbell, preceded by a splendid “Analysis”;
4. “Sermon on the Law,” by Alexander Campbell;
5. “Our Position,” by Isaac Errett;
6. “The World's Need of Our Plea,” by J. H. Garrison.

Each one of these sections of the book is introduced by a brief historical sketch which will be quite interesting to the reader. These all important “Historical Documents,” gathered from several other volumes and tracts, some of which are now out of print, are here put into excellent form, so that they can be permanently preserved and readily referred to. These most valuable “Documents,” which contain the basic principles and causes of the great Restoration Movement, the Christian Union Movement, of the nineteenth century, will always be of great interest to the whole brotherhood, who claim to be simply disciples of Christ or Christians only. The future historian will have to be thoroughly acquainted with these immortal “Historical Documents,” especially of Barton W. Stone, Thomas Campbell and Alexander Campbell, before an accurate history can be written of that people, now a million and a quarter strong, who are earnestly pleading the restoration of New Testament Christianity, and then the session of all Christians on the apostolic basis.

At this time, when “Christian Union” appears to be in the very air, and constant enquiry is being made from many quarters as to the plea of those who are Christians only, this is a most timely

book to put before the people by the hundreds and thousands of copies. Certainly the book will have an immense sale if properly pushed. Every Christian preacher should have a copy of this book in his library and loan it to his neighbor preachers of the denominations, and thus let the book do some valuable missionary work. Every one of our young preachers should secure a copy of this book at once and thoroughly study every page of it. No young preacher can be well grounded in our plea—the plea for the restoration of primitive Christianity—without an intimate knowledge of the “Historical Documents” contained in this most valuable book. Send one dollar to the Christian Century Company, 358 Dearborn street, Chicago, Ill., and get the book. James C. Creel.

Dear Bro. Young:—Your new book, “Historical Documents Advocating Christian Union,” reached me this morning. I cannot refrain from expressing to you at once my delight in this volume. Its mechanical construction is superior, the type is clear, the cuts are excellent, and all the work is artistically done. It is indeed one of the neatest volumes ever issued by our people. The material entering into it is of first importance to any one who would know the genius of this nineteenth century monument for Christian union. I congratulate you most heartily upon the completion of this work which cannot but prove of real service to a wide circle of readers. I hope it may have a wide sale, especially among our preachers, most of whom I guess have never seen the full text of the declaration and address which is so admirably presented in this volume. It will serve, moreover, an excellent purpose if it may be put into the hands of a great number of thoughtful people who are now unacquainted with our history and real mission. This may be done through our preachers who should own and keep in circulation at least one copy of the book. Many could well afford to own and thus use several copies of it. P. J. Rice.

This is a compilation of some of the most valuable documents in the history of our people. The greatest value of this book centers in the Declaration and Address, by Thomas Campbell. This is really a great document. Its importance grows upon us. This is followed by a “Sermon on the Law,” by A. Campbell; “Our Position,” by Isaac Errett, and “The World's Need of Our Plea,” by J. H. Garrison. These documents are put into a neat book of convenient size and special value. F. M. Rains.

SPECIAL OFFER

HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION has met with such universal favor and we have such confidence in our brethren that we offer to send a copy of this valuable book to any preacher or church officer for examination, who will make a public announcement in regard to it. **SINGLE COPY ONE DOLLAR; FIVE COPIES, \$3.00** De Luxe Edition—A BEAUTIFUL GIFT—\$2.00.

WOMAN GOD'S HANDMAID.

(Continued from page 905.)

it? Never mind, you perhaps did not know what was best, could not see how 't would be when completed. Tell the dear Savior-Brother you need Him; He can satisfy with His own life.

Far be it from me to minimize organized work, but for myself I must ever emphasize the necessity of a genuine womanhood to be expressed. You say, "Why, yes, our work is just like that of all God creates them—to grow and cause to grow—why talk of it all?" Our work, my friends, it seems to me, is all the same, but methods of accomplishment as different as we are different from our brothers. Think with me—the autumn passes—the cleaning time is coming, and the end of all the days of labor is to be a house freed from the useless and filled with order in essential things.

Are there not in days like these, many tasks the stronger muscles of a man can do with ease, while other tasks of different nature claim the slender fingers of a woman's hand? So man builds the nest and woman croons the lullaby; man tells the world the principles his heart has grown, and oft a woman sowed the seed with many tears; but as the years rolled on they supplemented each the other's life; they tried to be themselves as Christ and made it easy for some other souls to be. Why talk of this? Oh, not because 'tis new or we have never heard, but what is sadder still, "lest we forget—lest we forget."

I may not perhaps speak for others, but my own need I know—in every hour of day or waking night to feel myself divinely sent, as He, in whose wondrous eyes I ever read the mystery of my coming and going life. Then what my

woman's work in this His century, I shall not ask, but I shall know afresh each day and hour. It may be in a line of which, as yet, I have not thought; it may be that through many lines His purposes in me shall well be wrought; but be that as it may, my work must ever be, the living of His life through sacrifice of me. This is the ideal, but it is attainable, hence we are not without hope. The Babe of Bethlehem, the Man of Galilee, the Christ of Calvary is our inspiration.

THE BIRTHPLACE OF JESUS.

(Continued from page 899.)

casioned by the earnest vocal efforts of the little people to master their lessons, could be heard for a least a block, we were witnesses of the industry of the scholars as they sat conning their lessons aloud, rocking their bodies back and forth in the apparent attempt to quicken their minds as they recited portions of the Arabic Scripture to their teacher, a pleasant-faced priest. These children were remarkably bright and intelligent in their appearance. We were not interested sufficiently in the Milk Grotto to even visit the place. And yet it is said that tons of earth are sold and carried away in small packets every year by superstitious women who wish to avail themselves of the value of the soil within the grotto where Mary and her Child are said to have taken refuge just before their flight into Egypt, and where a drop of the mother's milk so impregnated the chalky stone that ever since it has been a remedy for barrenness and failure of nourishment. This is one of the profitable frauds practiced even in an intelligent community like Bethlehem, and kept in operation by the credulity of superstitious pilgrims who visit the place.

CALIFORNIA ITEMS.

E. B. Ware.

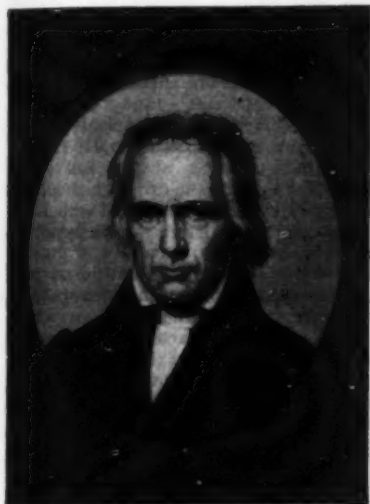
The heaviest rains ever known within the history of the state in the month of September have fallen within the last week. Four and one-half inches fell in Healdsburg, the whole state was drenched from one end to the other. Great damage was done to the fruit industry, the grapes suffering most. The loss will run up to many thousands of dollars.

Among the Disciples, around the bay or in the vicinity of San Francisco, there seems to be an increasing interest and activity. The West Side Church, under the efficient management of Walter M. White, has become one of the leading forces of our plea on the coast. Its elegantly furnished house of worship is the best. I presume, that we have on the coast. I was present at the organization of that church about ten years ago, at which time it numbered twenty-five members.

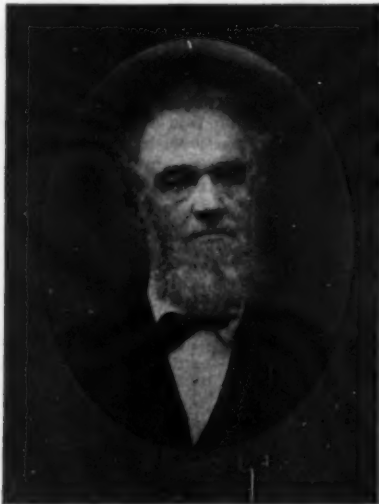
Berkley has a new church about completed. The C. E. has had Berkley as its special work for some years. The permanent planting of the Cause there will benefit the work of the state and will naturally increase the effectiveness of the seminary work. E. W. Darst, with the co-operation of Dean Van Kirk, has done a noble work there.

He who knows the Son of Man will know the soul of all men.

Vice is never so dangerous as when it parades as liberty.



THOMAS CAMPBELL



ISAAC ERRETT

Historical Documents

OF THE

Restoration Movement of the Nineteenth Century
Advocating Christian Union

CONTENTS

The Last will and Testament of the Springfield Presbytery, by	Barton W. Stone
The Declaration and Address, by	Thomas Campbell
The Sermon on the Law, by	Alexander Campbell
Our Position, by	Isaac Errett
The World's Need of Our Plea, by	J. H. Garrison
Historical Introductions, by	Charles A. Young

Fine Half-tone Illustrations

CLOTH EDITION, \$1.00

DE LUXE EDITION, \$2.00

Special Terms to Agents

You can easily sell from twenty to fifty copies of Historical Documents in an average congregation. Sell them to your religious neighbors. They desire to understand our position on Christian Union. Send us the endorsement of your pastor and we will express you ten copies (not prepaid) with which to begin the canvass. People prefer to examine a book before buying. We will send a copy of the book "on suspicion" to any reader of the Christian Century. You will be sure to buy the book when you see it. No book ever printed makes our position and our history so plain to the religious world. For particulars address the

CHRISTIAN CENTURY COMPANY

Rooms 1101-2-3 Pontiac Building, - - Chicago, Ill.



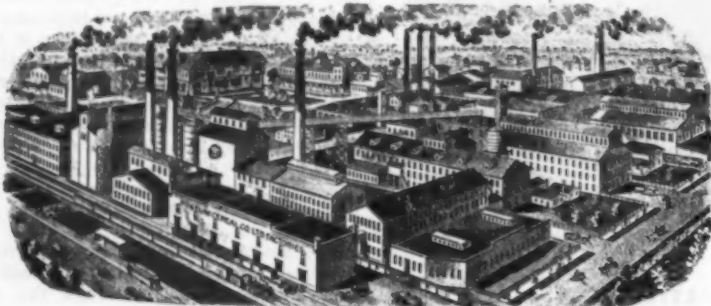
Where Postum Advertising is Done.

Out at Battle Creek, Mich., among the trees, flowers and green lawns is a most unique building devoted entirely to advertising. It is occupied by the Grandin Advertising Agency, Ltd., which handles among other accounts, the advertising of the Postum Cereal Co., Ltd., aggregating in round figures one million dollars a year, perhaps the largest appropriation of any one concern in the world.

Prominent newspaper and magazine publishers and their special representa-

tives in large number from New York, Chicago, and various parts of the country, attended the formal opening of this building, and a banquet last evening at the Post Tavern as guests of C. W. Post.

The publishers inspected the 14 or 15 factory buildings of this father of the prepared food industry with especial interest, for it has grown to its present colossal proportions in a trifle less than nine years, a marked example of the power of good and continuous advertising of articles of pronounced merit.



Pure Food Factories that make Postum and Grape-Nuts.

Talk on Advertising by C. W. Post to Publishers at Banquet at Battle Creek.

In his address to publishers at the Battle Creek banquet, Mr. Post likened the growth of a modern commercial enterprise to the growth of an apple tree. Good seed, plenty of work and water are needed, but the tree will not bear apples without sunshine.

The sunshine to the commercial plant is publicity, secured by advertising.

It is impossible even with the heaviest advertising to make a success unless the article has merit of a high order. Merit is the good tree and sunshine makes the apples grow. A good salesman who knows how to talk with his pen can present the logic, argument and salesman ability to thousands of customers at one time through the columns of the newspaper, a strong contrast to the old fashioned way of talking to one customer at a time.

He spoke of the esteem of the advertiser, for a publisher that takes especial interest in making the advertising announcement attractive. Advertisements should contain truthful information of interest and value to readers. The

Postum methods have made Battle Creek famous all over the world and about doubled the population.

Gold fetters are not more elastic than iron.

Notice to Churches Within One Hundred Miles of Chicago.

The question of securing satisfactory preaching on the part of churches unable to maintain a settled minister is often perplexing. During recent years, however, an increasing number of such churches within reaching distance of Chicago have secured the assistance of men engaged in religious studies in the University of Chicago. The results have been such as to amply justify the plan. The young men who are at work in the University of Chicago are graduates of one or another of our colleges. There are in residence at the university and at work in the Divinity School and the Disciples' Divinity House graduates of Bethany, Hiram, Drake, Eureka, Butler, Kentucky University, Christian University, and others of our colleges. Their duties require them to be at the university from Tuesday to Friday. This leaves them considerable leisure for church work, and most of those who are so engaged at the University have been secured by churches in and near Chicago. There are, however, usually some opportunities of this kind of which churches may avail themselves. Inquiries may be addressed to H. L. Willett or Errett Gates at the University of Chicago in reference to men available for preaching of this kind. There is no reason why any church within reaching distance of Chicago should not provide itself with preaching. It is the purpose of the men at work at the university to use their time to the best advantage. The securing of preaching by them enables them to assist in the work of building up the cause in the vicinity of the great metropolis, and also of assisting in their own support during the period of their university work.

On a plantation down South the owner came out one morning and, speaking to an old negro at work in the yard, said:

"Mose, where is the hoe?"

"Hit's wid de rake," replied Mose, removing his hat.

"Well, where is the rake?"

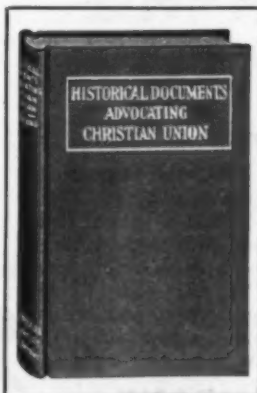
"Why, Massa," returned Mose with some surprise, "hit's wid de hoe."

"Where are they both then?" asked the owner with rapidly rising anger.

"Lor, Massa! dey's bofe togedder. nit 'peers to me dat you is mighty onreasonable dis mornin'."

1804 A MOST IMPORTANT BOOK 1904

Historical Documents Advocating Christian Union



THE BEST BOOK EVER PUBLISHED

Giving evangelical Christians a clear understanding of the Disciples of Christ. The Historical Documents contain epoch making statements of such men as Barton W. Stone, Thomas Campbell, Alexander Campbell, Isaac Errett and J. H. Garrison.

One Hundred Years pleading for Christian Union, packed in one compact volume of nearly four hundred pages, beautifully bound and illustrated. Gilt top and gold stamping.

NOTE

This Book is published in the interest of Christian Union. It is not a money making venture. It is a \$1.50 book. Cash should accompany orders.

CONTENTS

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The World's Need of the Plea.

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Historical Introductions.

Charles A. Young

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THE CHRISTIAN CENTURY CO., 358 Dearborn St., Chicago, Ill.

FLINT RIDGE GAS & OIL COMPANY

OFFICES: 801-804 CHICAGO STOCK EXCHANGE BUILDING
CHICAGO, ILLINOIS

Telephone Main 1488

CAPITAL STOCK \$2,000,000

Divided into 2,000,000 Shares of the Par Value \$1.00 each, full paid and non-assessable

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WM. M. CARR, Zanesville, Ohio—Successful Oil and Gas Operator for twenty years in Pennsylvania, West Virginia, Ohio and Indiana Oil and Gas Fields.
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P. C. MADISON, Chicago—Capitalist J. HENRY KRAUSE, Chicago JAMES WARES, Chicago

Offers a limited amount of its treasury stock for sale at 25 cents per share. Price subject to advance without notice.

ORGANIZATION

THE FLINT RIDGE GAS AND OIL COMPANY is incorporated with a capital of two million dollars, divided into shares of the par value of one dollar each, full paid and non-assessable.

PROPERTIES

Part of the Company's gas and oil properties are located in Muskingum and Licking Counties, Ohio, in what is known as the famous *Clinton Rock Gas Field*, and the *Berea Grit Rock Oil Section*, and consists of over 15,000 acres gas and oil leaseholds in practically a solid block. The leases cover the exclusive right to operate and market the oil and gas in the territory included, and run practically in perpetuity. All these 15,000 acres contain both these reliable producing gas and oil rocks, and are situated between the Great Sugar Grove and Utica-Homer gas fields which have up-to-date proven to be the largest and most wonderful gas fields in the United States. The Company also owns 1,000 acres in the best section of the Indiana oil field, upon which there are now ten producing oil wells, together with a thoroughly modern power plant and all necessary equipment.

OPERATION

The Company's Indiana properties produce oil which commands \$1.00 per barrel from the Standard Oil Co., whose pipe lines are connected with the wells. The present developments thereon and the drilling done on adjacent lands indicate that all of the block of 1,000 acres is oil bearing and affords locations for 125 additional wells. The Company's Ohio properties are both gas and oil bearing.

The geological features of the Company's 15,000 acres have been examined by one of the best known oil and gas engineers in the eastern producing territory, Professor T. C. Connor. In his report on our property he says: "We can expect to find high pressure gas in the Clinton formation and oil in large quantities in the Berea Grit Oil Rock, and there is no better gas and oil territory in the State of Ohio."

MARKET FOR PRODUCTION OF OHIO PROPERTY

The Company has an assured market for gas produced to the amount of \$200,000 per year evidenced by actual contracts entered into by manufacturers and other consumers in cities adjacent to the tract. The monetary return can be increased to the total figure of \$1,000,000 per year. The oil which will be produced from the Ohio properties is of the eastern grade and commands from the Standard Oil Co. at present market price \$1.36 per barrel net.

PROFITS

After deducting the cost of development and operating expenses the Company expects to pay its stockholders 25 per cent dividends on the par value of its stock the first year, and in succeeding years as much as 50 per cent dividends as a minimum, which will be paid monthly.

MANAGEMENT

The Company is officered by business men of the highest standing and ability, their reputation guaranteeing careful and honest management. The officers and directors receive no salary whatever, and no salaries will be paid until the Company is on a dividend paying basis. The selection of Mr. Wm. M. Carr as Vice-President and General Manager fully insures the work, and field operations are in safe and experienced hands. Mr. Carr has been a successful oil and gas operator in the fields of Ohio, Indiana, Pennsylvania and West Virginia for over twenty [20] years, his ability being attested by the State Geological Reports of Ohio, and his work in oil and gas territories being endorsed by such expert authorities as Professor I. C. White of the State University of West Virginia and Professors Orton and Connor of the State of Ohio.

AMOUNT OF STOCK TO BE SOLD

Only enough of the Treasury stock will be sold to realize money necessary for development purposes, and as development proceeds these sales will be lessened, it being expected that the increasing production will provide ample funds for extensive development.

FLINT RIDGE GAS & OIL COMPANY

OFFICES: 801-804 Chicago Stock Exchange Building, CHICAGO, ILLINOIS
TELEPHONE MAIN 1488

I Will Cure You of Blindness



Send For My Free Eye Book To-day

B LINDNESS OFTEN COMES SUDDENLY and when least expected.

Not one person out of a hundred has perfect eyes. You may have some seemingly insignificant eye trouble which will result in blindness unless treated now.

If you are wise you will immediately examine your eyes or seek advice of a competent oculist.

If you are one of many who through neglect are delaying treatment remember that your vision may be blotted out like thousands of others who have done likewise.

It is probably no exaggeration to say that all eye diseases are dangerous.

The eye is so delicate that its functions are easily impaired.

The Symptoms of Eye Diseases

Are not hard to discover when you look for them, but they are often passed by unnoticed.

Some of the most serious symptoms are as follows:

Dimness of Vision.
Seeing spots or specks, dance before your eyes.
The atmosphere seems smoky and foggy.
Seeing better some days than others.
Seeing better sideways than straight forward.
Seeing better in the evening or early morning than at midday.
Seeing objects double or multiplied.
Seeing a halo or circle about a lamp light.
Pain in or about the eyes.
Constant or periodical headaches.
Drooping of the eyelids.
Watering when in the wind.
Desire to rub the eyes; itching.
Smarting of eyes or drowsy feeling.
Rubbing eyes to make things come clear.

If you have any of the symptoms your eyes need attention.

Do not be like thousands of others who have neglected to heed the warning until too late.

Write to-day for my free book and advice.

I HAVE RESTORED SIGHT TO THOUSANDS of people in all parts of the world.

I have cured them when they were entirely hopeless because they had been given up by others as "incurable."

Men, women and children from every walk in life, from every country on the globe, have sought my aid as a last resort.

I have cured them in their own home, using mild medicines that could not possibly injure and which a child might safely apply.

NINETY-FIVE per cent of my thousands of cured patients had been butchered and blinded by the surgeon's knife, a cure rendered almost impossible by acids and caustics, before they sought my aid.

They were what is known as "chronic cases" and had been pronounced incurable by others. That I cured them—most of them quite easily—tells its own story.

My treatment is absolutely and positively my own discovery and is used by no one else.

READ THESE LETTERS from the Editor and Associate Editor of The Christian Century:

I know Dr. Oren Oneal personally and can conscientiously recommend him to the readers of The Christian Century, and to the afflicted everywhere, as an oculist of great ability, and as a thoroughly reliable Christian gentleman.

Chas. A. Young, Managing Editor.

I have known Dr. Oren Oneal for about twenty years. During that time I have taken a lively interest in his growing usefulness to suffering humanity. I have observed the building up of his reputation for the successful treatment of the eyes that is local as to the city where he lives, and national in the extended sphere of his beneficent practice. I feel that everyone needing his services can safely commit their case to his hands, confident that all that human skill and professional attention can perform will be done by so conscientious an expert who has already done many wonderful cures for which a multitude praise him.

Thomas D. Butler, Associate Editor.

MY BOOK CONTAINS THE RESULTS of my years of study.

It tells how to properly care for your eyes and how to care for your body as well.

It illustrates and describes a majority of eye diseases, and you can probably tell from the symptoms of your trouble and a careful study of this book, what is the matter with your eyes.

SEND for it this very day. Don't put off doing so a minute longer.

Write now.

I will carefully investigate your trouble and will give you my honest opinion.

I will offer you the best advice my wide range of experience and judgement affords.

I will show you exactly what I have been able to do in cases identical with your own.

Here are a few people cured by me who will tell you the experience if you write to them:

Mrs. John Little, 109 Pisgah St., Victoria, B. C., Cataracts.
Mrs. Laura Wortman, 1520 Madison Ave., Baltimore, Md., Congested Optic Nerve.
Col. J. O. Hudnut, Station F., Grand Rapids, Michigan, Cataracts.
Mrs. Herman Burdick, Richland Center, Wis., Rhegma of Retina.
Mrs. Annie B. Foster, Navasota, Texas—Congested Optic Nerve and Film.
Mrs. Charles T. Sleeper, 1243 E. Ravenswood St., Chicago, Ill.—Cataract and Cross Eyes.
Mrs. V. E. Pearn, Washington and 3rd Sts., Michigan, Congested Optic Nerve and Granulated Iris.

Possibly my book and advice will be all that is necessary.

In any event you have nothing to lose and much to gain by writing me. I will charge you one penny for my advice.

OREN ONEAL, M. D., Suite 952, 52 Dearborn St., Chicago, U. S. A.

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RESULTS

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